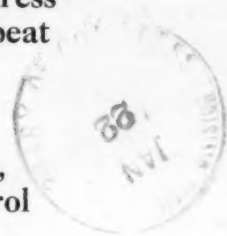


O beautiful for pilgrim feet,
Whose stern impassioned stress
A thoroughfare for freedom beat
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God mend thine every flaw,
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Thy liberty in law.



NOVEMBER, 1928

VOL. V. No. 2



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NUMBER 2

CHURCH MANAGEMENT

NOVEMBER
1928

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The Editor's Drawer



Here is a preacher story good enough to have space in this preferred position.

It seems that a group in the local church was putting on a play and the preacher had a part in the cast. He was a victim of foul play and the lines ran:

"My God I have been stabbed."

But in accepting the part the preacher made the condition that the lines must be changed. They seemed too profane. So the lines were changed and in rehearsing he cried at the proper time:

"Good gracious, I have been stabbed."

To make the play more realistic the assassin, the night of the performance carries an ear syringe filled with red ink in the same hand with the rubber dagger. When the knife was brought down on the heart of the preacher it left its red trail.

True to his training he cried in anguish, "Good gracious, I have been stabbed." Then he felt the wet ink soaking through his shirt. He looked down at his chest. A real yell followed this and the astonished audience heard their preacher cry with terror:

"My God, I have been stabbed."

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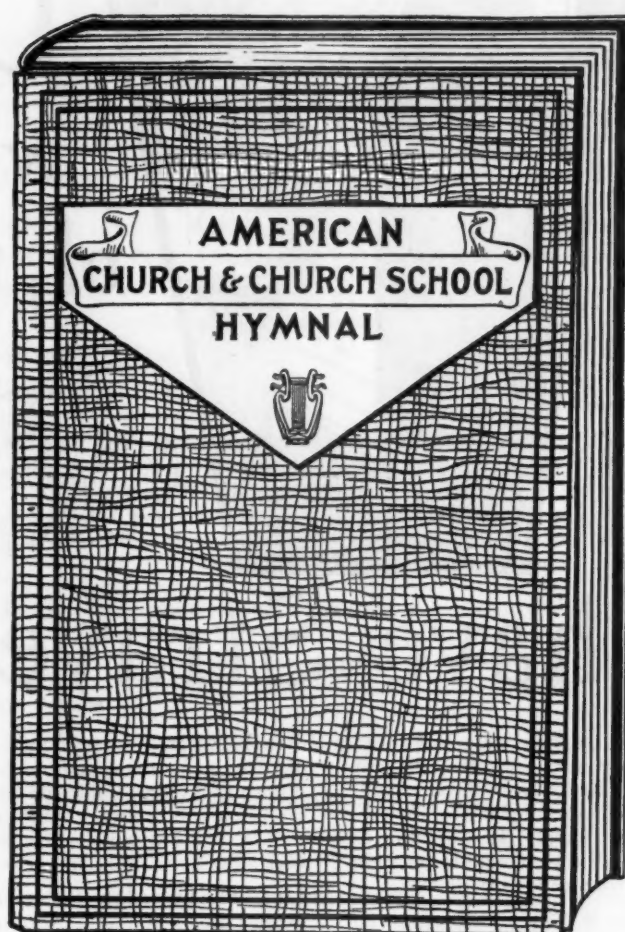
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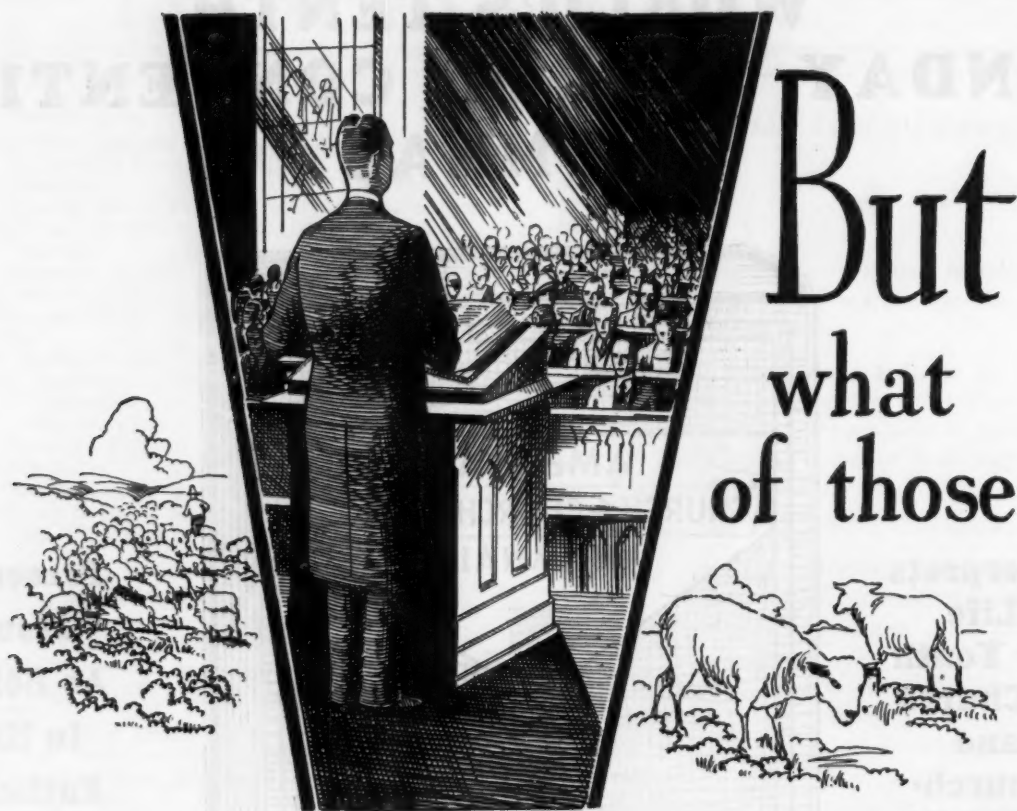
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VOLUME V
NUMBER 2CHURCH
MANAGEMENTNOVEMBER
1928*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

The Preacher As A Mystic

By One Of Them

THERE is abundant evidence that a vital concern of many thoughtful people is to find and to know God. Sermons about God, while they are often halting and always inadequate, are received with a kind of pathetic eagerness. Many books are being written with the purpose of discovering God to men. People turn wistfully to strange cults in an earnest effort to find God. This persistent hunger for God constitutes an unprecedented opportunity for those leaders who are spiritually alert. Not always, and perhaps not generally, is the quest consciously for God. It would seem, however, that an adequate message concerning God would do much to allay the restlessness of men and to provide a solution for many of their problems.

This introductory word is for the purpose of calling anew to our attention the fact that there is a search for God; that there is a susceptibility to God which is most gratifying. And it is the point of this paper to indicate that mysticism is one indispensable method to be used in the quest. Often mysticism has been associated with that which is freakish, abnormal, and bizarre, and many who take pride in thoughtfulness and sanity and reasonableness have hesitated to

have much to do with it. However, Christian mysticism does have both a message and a method pertinent to the present need. By Christian mysticism is meant the consciousness of immediate awareness of God and communion with Him.

The life of Jesus brings to us

We are glad that this minister, who prefers to remain anonymous, selected **CHURCH MANAGEMENT** as the medium for this article. And we were glad of the note which he appended to the article which commended our magazines. It has been our contention that a man may be a first class parish executive without losing his mystical contacts. Here is an article which sustains that belief.

the supreme illustration of the mystical experience. His life was lived on the basis of a constant consciousness of God's presence. Just here is found one of the most noteworthy contributions of Jesus to the world. He realized in a normal human life the presence and the power of God. Certainly God was "nearer to him than breathing, and closer than hands and feet." He talked with God as naturally as a friend talks with a friend, rather as a son talks with a father. Jesus was a man of deep prayer life, and his prayers were the focal points in an uninterrupted sense of the companionship with God. He demonstrated superbly the pos-

sibility, attractiveness and potency of a God-conscious life. He and his Father were one. An unmatched richness of personal religion was the resultant of this abiding and unsullied union with God. And from the evidence at our disposal it seems that Jesus' experience of fellowship with

God was the most real and the most vitalizing factor in his life. The point of emphasis here is that his richness of life and his contribution to religion were the result of mystical experience, and that experience was not ecstatic nor freakish but perfectly normal.

Akin in nature, although to a lesser degree, was the mystical experience which characterized the lives of the disciples of Jesus. "For me to live is Christ. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." To Paul's mind the predominant criterion for determining whether one was a Christian, was the presence of the Spirit in the life. His experience on the Damascus road and that other wherein he reports being carried into the seventh heaven would be classified as mystical, other wherein he reports being carried into the seventh heaven would be classified as mystical, and equally so may the experience of the constant companionship of Jesus in every day life be clas-

sified as mystical. And, for most of us, the latter experience is the normal one.

Let us now press on to note some implications of this doctrine for "The Preacher as a Mystic."

Of first importance for the preacher is the task and privilege of bringing to his people authentic word concerning God. There is value in ability to organize. Managerial ability in the preacher may be an asset. The preacher who is an adept at pastoral work, who answers the telephone most graciously, who makes many addresses—free of course—at clubs and banquets, who spends hours each week in conferences, etc., etc., may be the most popular man in the city, but these things alone do not constitute him God's man nor do they alone mean that he is filling his niche in a world where specialists are in demand. The point is that all these things must be subsidiary to the preacher's main task of discovering God and his purposes to men. It is the preacher's task to put the spirit of man consciously in touch with the spirit of God, and to do this the *preacher* must know God. The very fact of the unprecedented need of God in the world's life renders increasingly imperative the faithfulness of the preacher to his chief task.

Is it not possible that the inadequacy of our presentation of God rests in the fact that we speak of him from hearsay rather than from first-hand information? The current gossip about God falls glibly from our lips. Too often we appropriate phrases which, for those who coined them, were wrought out in blood, and in the careless using of them we cajole ourselves into believing that we are profound. The spirit of the moment with its haste and activity has made, inevitably, its impression upon the preacher, and it is helpful to stop in order to find our bearings.

In order to discover God to others the preacher himself must

know God. The inarticulate longing of the race for a satisfying God must become the preacher's passion. Definitely, persistently, earnestly must he commit himself to the quest. He must be satisfied with no ephemeral and apparent success in manipulating the machinery of religion: he must, while ringing doorbells, answering telephones, sitting in conferences, and preparing orations, find time to press on into the very presence of the Most High. That this is possible, the lives of the mystics of all the centuries testify. We tread on holy ground, but the journey is in quest of the pearl of great price, and no cost is too great. "Mystical experience makes God sure to the person who has had the experience. It raises faith and conviction to the nth power."

Naturally the question of the method of the preacher's quest for this personal experience of God is important. Not presuming to answer this question exhaustively nor to assume that one method will answer equally well for all, let us note a few essential conditions which the searcher must meet.

First—there must be deepest longing for this God-consciousness. This involves much more than an occasional wish that God may be real. It involves more than an indefinite longing for God. It assumes the proportions of a dominant desire. There must be earnest wrestling all through the night and until the day dawns, and the light of his presence breaks into our hearts. God accepts the hospitality of our hearts only when the door is

thrown open, when the invitation extended is urgent and sincere, and when the other house guests are congenial to him.

Again, in this day with its rush and confusion and noise, too much emphasis cannot be placed upon the necessity for the listening attitude—the times of stillness when the voice of God has a chance to be heard. Not only are we not still, too many of us do not know how to be still. But we *can* discipline ourselves to it and, really to know God, it must be done. Here again, how significant is the prayer life of Jesus. He sought the stillness of the night and the mountains to talk things over with God and to reassure himself in the times of tensest activity. He went apart, not because he had nothing to do, but, apparently, because he had so much to do. And his psychology is sound when he sends us to the secret room for prayer. Preachers must have time alone when, to hearts susceptible and to minds alert, God can make Himself known.

(Continued on page 102)

YE OLDE FOLKS CONCERT

This notice in the weekly calendar of the Clinton Avenue Baptist Church, attracted our attention.

Upon inquiry we found that it was arranged by "Ye Menne and Ye Wimmen of Ye Synginge Skule." The program consisted of renditions of old choruses and selections which were dear to the hearts of our grandfathers and we presume that they were dressed to fit the occasion.

Ye Lyste of Songes

Ye Goodlye Hymnes and Ye Worldye Tunes

Which were sette to Musicke by certaine of our

Forefathers in Ye Goode Olden Tyme
Yse will againe be sunge and playede in
YE OLDE FOLKS CONCERT

YE OLDE FOLKS CONCERT

at

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June 20th and 21st

See Members of Ye Synging Skule

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A Newspaper Man Defines News

By Paul S. Sullivan, Cincinnati, Ohio

FROM many pastors of churches of virtually all denominations, today, comes the common statement of complaint that it is next to impossible to get their news copy published in the newspapers as they write it and as they want it published.

This common statement of complaint may be stated briefly, as remarks of one pastor to another, as follows:

"What is wrong with the newspaper editors, anyway? They say they want church news, but when I send news to them, they very frequently refuse to accept and publish it. If your experience is like mine, when you send copy to the newspapers it nearly always is altered, cut down or left out entirely."

This complaint, although spoken outside the newspaper office, is heard by the editor also, because he has an unusual faculty of hearing things not actually said in his presence. Moreover, he makes it his business to hear all the complaints registered against the management of the news end of his paper, and, to the best of his ability, tries to straighten out all difficulties and misunderstandings to the satisfaction of all concerned.

And to the credit of the newspaper editor, it must be said, he succeeds in the majority of cases in doing this. There is an exception to the rule, however, and that is, the editor has greater difficulty in his straightening out editorial matters with members of the clergy than with any other group of individuals.

In the above statement, the writer does not wish to heap undue criticism upon the heads of ministers, but since the statement constitutes a fact and not a theory or notion, it must stand. Although arguments will be offered later on in this article to substantiate the statement of the preceding paragraph, the most simple reason why it is true is because the minister fails to see and understand the newspaper editor's point of view on the question.

In the first place, it may be well to say that newspaper space roughly is divided into two classes. One is revenue-producing and the other non-revenue-producing. The simple rule most generally applied to determine whether an item of information is advertising or news,

A practical newspaper man as well as religious publicist, Mr. Sullivan in this article explains to the preachers just what is news. He also shows many approaches to the local newspaper, which will help you to secure the desired publicity for your church.

is to ascertain whether or not the publication of it will produce a financial return for the person or persons interested in it.

If it will, then it is plain advertising and must be classed as such. If it will not, then if it has any public interest, it is news. Many pastors do not understand clearly what constitutes news, and this is the source of much of the difficulty which has confronted church leaders in the past in getting what they have believed to be the proper religious publicity in the newspapers.

Other definitions of news are as follows:

News is an unbiased public report of activities affecting personal or community welfare; what a paper likes to print, but not necessarily what an organization would like to have printed.

Facts, plus the names of local folks concerned, minus all expression of opinion, equals news.

News is the statement of fact regarding things done, being done, or about to be done. While it may include more than this, or less, that is its main substance.

In the main, organization news is of three kinds: News of work done, or of meetings held; announcements of what is to be done; and announcements of meetings to be held. Of these three, the first should be emphasized. The news of a meeting should not read like the minutes. In fact, the routine events of a meeting, such as the reading of the minutes, should not be mentioned.

Every news item should answer in the first two or three sentences the questions: Who? What? When? Where? and sometimes, Why? The most interesting event should be placed first in the news story, even though it happened last.

It should be remembered, in writing a church news item, that one is not writing a sermon, or an essay. He does not group his material, leading up to a climax at the close. In writing a news item, the most interesting feature about the whole event is stated first—

many times in the first sentence of the first paragraph—and a collective statement of all the features may often be placed in the first paragraph.

This may be followed by such explanatory statements as may be absolutely necessary, though it often will be found that a well-written first paragraph also will be the last paragraph of the story. Newspapers do not follow this style just to be peculiar, as many persons believe, but from a definite and economic principle—the principle of economy in time and space.

One must realize that every item of news going into the makeup of a paper, goes on the hazard that it will stand as passed by the editor only in the event that some other news of more importance does not come in before press time to crowd it out. Always, it is the more important news that must have preference.

Another mistake of the minister in the past in regard to his relations with the newspaper, has been his assumption that a statement of "what were well to be done," instead of "what has been done, is being done, or is about to be done," constitutes news and is proper copy for the news editor. It must be admitted that there are circumstances under which a statement of "what ought to be done" is news, but these are special circumstances and do not often occur in the many activities of the churches which make copy for the newspaper. Furthermore, they do not alter the truth of the definitions of news given here, broadly considered.

The pastor, however, though admitting the truth of these definitions of news, may ask, like the Biblical lawyer, "What lack I yet? If the statements of 'things done, being done, or about to be done' is news, why should the newspaper not send its reporter around to my house every day to get the news of what we are doing to make the world better, instead of sending him out to get information of crimes and all the other 'rot' they print?"

That may be his real stumbling block, but there are two practical answers to his question, both of which must be given and accepted from the newspaper's point of view.

In the first place, a person buys a

newspaper for the information it contains which is of actual interest to him, and not for what morally ought to be of interest to him. In fact, morals have little to do with the reason for one's buying a newspaper. Furthermore, it makes little difference what he may think the public ought to read in its newspaper. The fact remains that human beings, all of them, are interested, just as Jesus was, though often from different motives, in the lives and actions of the wayward of the world, rather than the lives and actions of the righteous.

Jesus said: "I came, not to call the righteous, but sinners to repentance."

The average newspaper reader cares little, in so far as his newspaper reading is concerned, whether or not the sinner is called to repentance, but he does like to read about his depredations, even though they may be of a petty nature. He may not, and often does not, approve of either the sinner or his actions, but he is intensely interested in them.

Therefore, just as long as there are sinners and sinners' actions, the newspaper will print and play up the news of the sinners, because it is news, and news sells the paper. This is, perhaps, a little bald statement of the case, but it sets forth the fact, that is a condition and not a theory, and must be recognized as such.

The second answer to the pastor's question leads us to say, that while the first answer is true, it does not mean that the newspaper reader is interested in the kind of news it describes, to the exclusion of all other kinds of information. As a matter of fact, it takes all kinds of news to make up a well-balanced newspaper.

With the part that churches play in the life of a city, town or community, and the interest manifested by virtually every person in some one religious belief, church news does have a public interest and newspapers are always glad to get interesting information regarding the churches.

It is impossible, however, for the newspaper to employ a sufficiently large staff of men to assign to the task those who would be required to gather information from all the churches and their organizations, or even write it in newspaper style if it were submitted in the rough. There are two reasons why this is true.

Though the church is in no sense a private institution, or secret organization, being open, at least theoretically, to "whosoever will may come," it is an institution of sacred ordinances and functions, administering to the need of men's souls and providing the means for the public worship of Almighty God.

In this sense, therefore, and in the

sense that it is "the spiritual home of believers," it is private and the newspaper, which has no right to enter the private home or institution for information except upon invitation or when public interest demands, has come to regard the regular services of churches in somewhat the same light that it accords to the precincts of the home.

In other words, the regular services of the church are presumed to be provided only for those who attend and to be of interest only to them. Unless it is announced to the contrary by the pastor or someone else authorized to speak, the regular activities of the church are not regarded as holding anything of special interest to the general public.

This does not mean that the newspapers do not want interesting church news at any time. It only means that if such news is printed, it must be supplied by the churches themselves. Newspapers do want church news. They do not want sectarian propaganda or any other kind of plain advertising for their news columns, but they do desire denominational and individual church news, and information regarding the policies and programs of work and about people and about activities of persons in the church.

It is a fact that only one in a score of ministers, and even fewer laymen, has any idea of the difference between church news and just plain propaganda, and the majority of them seem to think it quite immaterial regarding the style in which their news is written.

In other words, they fail to see the essential difference between writing an item for the religious press and writing the same item for the daily newspaper.

As a result of this, there has grown up a misunderstanding between the ministers and members of the newspaper editorial staffs. The pastor feels, when he goes to the newspaper with an item of information, that he is going into a place that is antagonistic to him and his cause. The members of the newspaper staff feel that "here comes another of those free advertisement beggars."

This is a plain statement of a situation which many persons will recognize at once. The minister may feel that it is the fault of the newspaper editors, but the latter will deny it and the situation remains unchanged. If any change is to be effected, therefore, the church leaders must do it. They have the cause to be served. The method is simple and the application easy if the necessary conditions are met.

With the definitions of news having been given; the division of newspaper space having been explained; the basic

principles in the writing of a news item having been discussed, and some of the mistakes made by churchmen, in their effort to get their publicity across through the columns of the newspaper, given, let us study an example of a news story submitted to the newspaper by a pastor and see how it is handled.

With the exception of the names of persons concerned and the name of the church about which the story is written, the example is given verbatim as it was received by the newspaper, on which the author of this article is employed as religious news editor.

The example:

Mr. B. D. Morrill, a successful business man of Chicago, will speak in the Lincoln Avenue church tomorrow evening on "A Christian and His Money." Mr. Morrill has a distinct message and is giving his time to the church in traveling over the country with his gospel of money. It will be greatly worth while to hear him.

At the morning service the Holy Communion will be administered and a large class of new members received.

The Bible School assembles at 9:30 and the Epworth League at 6:30.

The Teacher-training school will be in session on Monday, Tuesday and Wednesday evenings.

Next Friday evening a Father and Son banquet will be held in the chapel. Tickets should be secured before Wednesday evening.

To the majority of pastors, these items of information probably will seem to be written quite properly from the point of view and sufficiently near good newspaper style to be accepted as written and published. That is not the case, however, from the newspaper's point of view, because, written as they are, several errors are committed.

In the first place, the newspaper does not know that Mr. Morrill is a successful business man of Chicago. It does not doubt the statement that he is from Chicago, or even that he is a business man, but to say that he is a successful business man makes the newspaper speak with authority when it has no authority on this point, other than the statement made by the pastor who contributes the news item. Mr. Morrill may be a successful business man, but the newspaper has no right to say so unless it gives some authority for the statement.

The newspaper is quite within its bounds in stating that Mr. Morrill will speak on the subject, "A Christian and His Money," but it cannot say on its own authority that he has a distinct message and it would hesitate to say that his is a gospel of money, at least without giving some authority for the

(Continued on page 88)

Is Evangelism By Mail Possible?

By William H. Leach

JUST how much can the mail help in evangelism? I wish I knew. The best I can do in this article is to tell the results of some experiments which have been taking place and try and evaluate their results. Evangelism must be always somewhat emotional. It is hard to put emotion in the written or printed page.

I have known ministers who have always used the mail in connection with evangelism. They have written individuals personal letters, suggesting their willingness to talk over their spiritual problems and even urging them to give themselves to Jesus Christ. I know at least one instance in which a telegram was used to secure a decision. But in these instances all of the work was intensely personal. The letters and wire were a part of the personality of the sender. And in each instance the letter followed or led to a personal contact.

In the March 1928, issue of *Church Management* there was an article from the pen of J. Richmond Morgan of Waterloo, Iowa, which related his success with a series of letters. Each of these letters to a selected list of prospects contained an application card for church membership and also a card asking for an interview on church membership. These were printed or multi-graphed letters. The person receiving them was well aware that they were neither personal or individual. Dr. Morgan lists among the results the fact that a large number asked for an interview and a goodly proportion came into the membership of the church. From the article I cannot learn if a single individual signed the application for membership before some kind of a follow up was realized.

So I think that the first rule is that any direct mail evangelism must be merely a part of a larger program. A personal contact must be formed before the purpose is realized. Unquestionably the mail can be used to secure a contact. It can be used to introduce the meetings or to announce the purpose of special meetings. It can be sent as a shot gun firing to a large list which will bring some good prospects.

One of the most effective methods I have studied in the past year was in the Presbyterian Church of Fullerton, Nebraska, of which Irvin Askine is the pastor. The whole campaign was unique both because of the method and the argument. The plan of ingathering was

based on three letters sent to a selected list and then a personal follow up in which the pastor, accompanied by a brother minister, called on each prospect.

You could find a lot of fault with these letters. They were printed with a seven point type on a card. And the printing was not good. The press work was poor and little display type was used. Any good printer would give all kinds of criticism of the work.

The first letter opened in this way.

Out of nearly three hundred people who worship with us off and on, without being members of the church, the elders and myself have selected an even hundred to invite into the church membership this spring. You and ninety-nine others make up the hundred. We would like to have you in the church membership with us, and we do greatly need you.

That is a good start. It does sort of flatter the individual. But why the letter. Why not the personal contact. Here is the third paragraph. It is an argument I have never seen in any other church publicity.

Consider this church: The Pastor has not been bothering the people about church membership, being content to spend himself on debt paying, building, repairing, teaching the children and preaching. The result is that the church is out of debt, the building is in perfect repair, our church has come to be known as one of Nebraska's outstanding churches

in respect to children's activities, and and our congregations were never larger. But during the three years he has been spending himself thus, other churches have taken our people who have moved into our parishes until we are about to show an actual loss of numbers. That kind of business going on long enough, the pastor will be compelled to withdraw from this other constructive work and give his time and effort to building up the church roll, else eventually there would be no church here and the whole thing would fall.

In other words this minister is appealing to non members to unite with the church by their own initiative so that he will not have to go and urge them. He has told them he is busy with great tasks. If they want to keep him on these tasks they should unite with the church and conserve his time.

So much for the argument. But there is another paragraph which gives the method. To my mind that is the important part of this particular crusade.

I have arranged with my friend, the Rev. A. P. Walton, D. D., Ph. D., pastor of our church in Lexington, Nebraska, to come to Fullerton for a week sometime in March to assist me in personally calling on each one of you in this matter.

The argument of the second letter is a more familiar one. He asks for their membership because of the good they can do the church. "The church needs you, your goodwill, your counsel, your influence, your presence, and your support," and a postscript again refers to the select list which is asked to come in in this way. "Naturally," he writes, "we don't want just anybody in this fellowship. We must maintain standards to which our members must measure up."

The third letter deals with the doc-

The Church of Christ, Ridgetown
Home Coming Day
 Sunday, Sept. 16, 1928
 10:30 a.m. and 7 p.m.

The Little Church
with the large
CHRIST

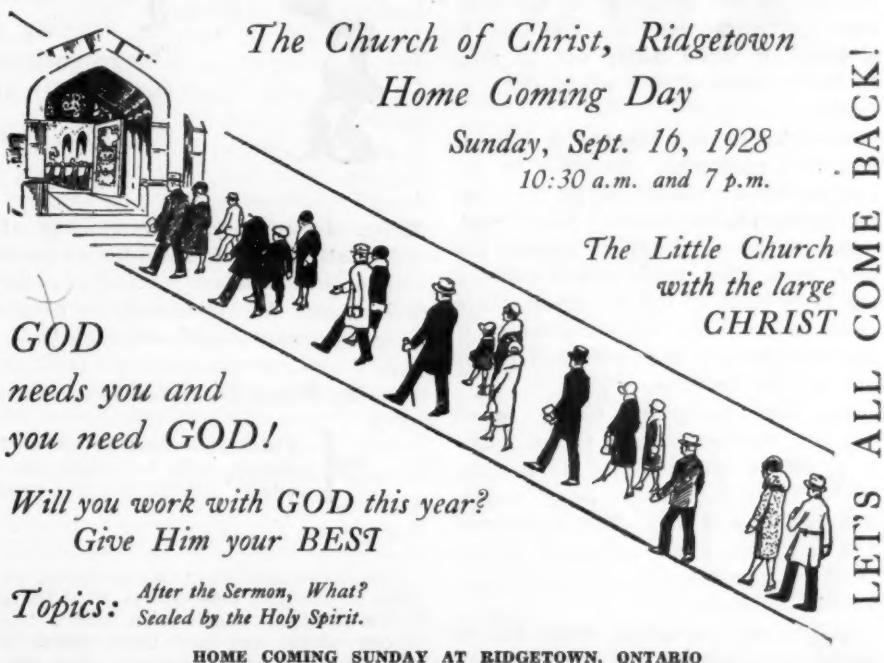
GOD
needs you and
you need GOD!

Will you work with GOD this year?
Give Him your BEST

Topics: *After the Sermon, What?*
Sealed by the Holy Spirit.

HOME COMING SUNDAY AT RIDGETOWN, ONTARIO

LET'S ALL COME BACK!



trinal requirements of membership in the Presbyterian church. And a postscript to this letter adds that ten out of the list of one hundred have come to him and sought membership. Others are urged to do the same thing. Ten is a good percentage to be secured by mail alone.

But now for the visitation. Mr. Askine and Dr. Walton made their calls. These were the personal follow up to the letters. While the letter stated one hundred names had been selected, in reality there were 114 on the list. On Sunday April 12, 1928 forty-two of these people actually united with the church. This if my arithmetic serves me right means and ingathering of 38% of the total prospects. It is not bad, is it?

But I started out to discuss the possibilities of direct mail evangelism. Is it possible? All of the instances I know anything about have used it in connection with a campaign. I have the feeling, but it is subject to new evidence, that the mail is an excellent assistant but that it can never bear the full load of evangelism.

Newspaper Man Defines News

(Continued from page 86)

statement. And, furthermore, it might bear the wrong impression to say that that gospel was one of money. But, were the newspaper inclined to break all rules and print the two or three statements as written by the pastor, it could not say: "It will be greatly worth while to hear him," because in doing so the newspaper would be speaking editorially in its news columns, which is not a practice with newspapers.

The second paragraph might be printed as submitted, although the information conveyed is stated rather bluntly and not altogether in the style that the paper wants it. Just how it is made to sound better will be seen in the re-write of the whole story to follow.

Since the same statement of fact, in the third paragraph, was made in the paid advertising matter carried the same day by the Lincoln Avenue Church; and, inasmuch as no names of persons are mentioned, which would greatly enhance the news value of the paragraph, there really is no public news interest to it and consequently the paragraph is left out in the re-write.

The next paragraph, having to do with the Teacher-training school, might be printed as written by the pastor without any newspaper rules being broken, although if said in a slightly different way and with a few additional details the item, from the point of news interest, will be improved.

In the last paragraph, there will be added news interest if it is stated that

it is the annual Father and Son banquet and that it is an affair of the church. In regard to saying that tickets for the event must be purchased before Wednesday evening, the newspaper must give some authority for this statement, so it takes the liberty of saying that such announcement has been made by those planning for the affair.

In the printing of this fact at all, it might appear, in view of the explanation of the difference between news and advertising given in this article, that the newspaper would be breaking one of its own rules in doing so. This would be true if the event for which the tickets are to be sold was one in which the church sought the patronage of the public, but since it is not, being an entirely local event in which only certain persons were wanted, the information can be printed as news providing authority for the statement is given.

Now, with the given explanations of why certain changes in the story were necessary in order that the newspaper might print it as news, let us read the story as it actually appeared in the paper.

B. D. Morrill, of Chicago, will be the speaker at the evening service in the Lincoln Avenue Methodist Episcopal Church, tomorrow. The subject of his address will be, "A Christian and His Money." In announcing the visiting speaker's address as the feature of the evening service, the Rev. Dr. Preston Smith, pastor, has the following to say:

"Mr. Morrill, a successful man of Chicago, has a distinct message and is giving his time to the Methodist Church in traveling over the country, lecturing. It will be greatly worth while to hear him."

The celebration of Holy Communion and the receiving of new members will be the features of the morning service.

Sessions of the training school for Sunday school teachers and workers will be held on Monday, Tuesday and Wednesday evenings of the coming week. The first sessions of the school were held last Thursday and Friday evenings, with representatives from several local churches in attendance.

The annual Father and Son banquet of the church will be held next Friday evening in the chapel. Tickets for the banquet must be secured before Wednesday evening, those planning for the affair have announced.

In reading the story as re-written and as it appeared in the newspaper it may appear to some readers that the errors committed in the story as submitted by the pastor were small and trivial ones and not sufficient to warrant the story being re-written by the newspaper before it was willing to publish it.

The present means of publicity employed by the church fall short in reaching the mark toward which it is aiming. The newspaper is the only means of reaching the great mass of the public which the church does not now, but desires to reach.



IT WON'T BE LONG NOW

Lakewood Sunday Evening Club holds its first meeting of the season at the Lakewood Congregational Church next Sunday evening, October 7th at 7:30 o'clock.

SPEAKER DR. HOOKER F. GROOM

Subject: MAINTAINING THE GLOW

Dr. Groom through a ministry of seven years at the Franklin Circle Christian Church has built an enviable reputation as pastor and preacher and is in constant demand as a lecturer before civic and masonic organizations. An opportunity to hear one of Cleveland's most gifted orators on an inspirational subject.

Is Week-Day Religious Education in Lakewood Slipping?

[This is the subject of a five minute prepared editorial which will be read at this meeting. The question vitally affects every Christian home in our community.]

The above card gives two good suggestions to publicity committees. First there is the little cut of the man with a telescope which has just been added to CHURCH MANAGEMENT service. The cost

is fifty cents. And secondly there is the five minute prepared editorial which helps create local interest in the meetings of the club.

Centrality Of Prayer In Church School Worship

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

PRAYER is at the heart of worship because worship is the heart of the prayer. It is still true that more things are wrought by prayer than this world dreams of.

It is still true that the effectual, fervent prayer of the righteous man availeth much.

Science re-enforces faith in these days as never before. The radio alone proclaims the dominance of spirituality, the unseen, over materiality, the seen and the tangible.

It is as natural for men to pray as it is for men to breathe. Prayer is the vital breath of God in the soul of man. At its best, it is conscious communion of the human and the Divine, the richest fellowship into which man can come.

Brother Lawrence experienced the presence of God because he was a man of prayer. He himself said, "We should establish ourselves in a sense of God's presence by continually conversing with Him." Prayer on the Divine side is God sharing Himself with us. As bread is to the hungry, water to the thirsty, air to the lungs, truth to the mind, so God is to the pray-er, his one and only supreme spiritual satisfaction. The pray-er need not take the attitude of the beggar with cup in hands as he seeks the face of His Lord. The pray-er is not a God-teaser for things. God is not to be coaxed into the giving of gifts.

Fosdick reminds us, "Prayer is neither chiefly begging for things, nor is it merely self-communion. It is that loftiest experience within the reach of the soul, communion with God." And Carlyle comfortingly remarks, "Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its Eternal Father." And again he says, "Prayer is and remains the native and deepest impulse of the soul of man." The prayer life is the normal life, a heritage into which every child in every church school should come through well-planned worship services.

While prayer is a primitive thing, childlike, elemental, natural, for man is a "praying animal," it is not a childish thing. The adult Christian should cease his childish importuning of God.

The great apostle, Paul, said, "When I became a man, I put away childish things." Prayer, to his dying day, was Paul's joy and strength, strength of his

intellectual struggles, his sacrificial labors, and his heroic achievements in the propagation of the Gospel of Jesus Christ. And it has always been thus with the great and the good through all time. Coleridge well said, "Praying is the very highest energy of which the human mind is capable."

The great pray-ers have not been great weaklings. Witness the humble-hearted George Mueller, the heroic-hearted "Chinese" Gordon, the heavenly-hearted George Matheson, who cried out in their unconquerable faith, "It is Thee, and not Thy gifts I crave," like that great saint of the early Christian centuries who poured out his very soul as he prayed, "Give me Thine own self." So it was with Livingstone, Lincoln, and the "Luke of the Labrador,"—men whose titanic faith in prayer moved mountains. What an honor roll of all such!

Praying is not only natural but necessary. To cease to pray is to dry up the very springs of spiritual power,—for the individual, the sources of personal piety, for the social group the sources of purest, most fruitful fellowships, inspirations, and achievements. The psychologist, James, places prayer at its natural, necessary centrality in Christian experience when he says, "The reason why we do pray is simply that we cannot help praying." The Christians dare not neglect prayer, for to omit prayer is to omit religion, as a learned philosopher long ago said, "The history of prayer is the history of religion." Fosdick calls us to this centrality test when he contends that "Prayer is the soul of religion, and failure there is not a superficial lack for the supply of which the spiritual life can leisurely wait. Failure in prayer is the loss of religion itself in its inward and dynamic aspect of fellowship with the Eternal. Only a theoretical deity is left to any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment and fills no life with a sense of divine commission." To cease to pray is to cease to progress in Christian knowledge, experience, and inspiration. The church-school worship pro-

gram that fails to put paramount values on prayer robs the program of its very heart.

There is absolutely no element in a church-school worship service more im-

portant than prayer. How easy it is to be caught up in the rule and the rote of instructional procedures, the teaching and the learning processes, and in the machinery of service suggestions, and forget that the spirit within the wheels is far more important than the mere machinery. We worship that we may serve; this is true, but we serve best when prayer is the real dynamic of our service.

John R. Mott, Kingdom seer and world-inspirer of deeds well done, issues a clarion call to all Christians in these stirring words. "Never have there been such extensive and such convincing evidences of the poverty and inadequacy of human means and agencies for furthering the welfare of humanity; never has there been such a widespread sense of the need of super-human help; never have there been such challenges to Christians to undertake deeds requiring Divine cooperation; never has there been such a manifest desire to discover the secret of hiding and the releasing of God's power. Interest in prayer is worldwide."

It is significant that the New Testament Gospel writings nowhere record that the followers of Jesus asked Him to teach them to teach, or to teach them to preach, or even to teach them how to serve others. His disciples requested Him to teach them to pray. Doubtless every disciple had known that prayer was not a secondary consideration in the life of their Great Leader. His talks with His Father preceded His walks with His followers, and every great miracle was preluded with prayer, sometimes a whole night in prayer. It was His praying power which His disciples knew they needed for the day's difficulties and duties.

A few minutes before these lines were written, we saw a familiar type of permanent service board at the entry of a prominent church which gave the name of the church, the name of the minister, and then the Sunday services as follows:

Sunday School at 9:30
Sermon at 11:00

Christian Endeavor at 6:30
Sermon at 7:30

We sometimes wonder if people do not too much tend to deify the sermon in the program of the Lord's Day,—a carry-over, no doubt, from the Scottish over-emphasis on the sermon. Let no one misunderstand; the message of the preacher is still a major factor in the spread of Divine truth, and it may be in some quarters needs again to speak itself on the church horizon. What about music in a service of Divine worship? Only recently we heard a college professor say, "It seems to me in these days we are deifying music." Such is the case in many a service of worship in many a church. Again, we recognize the important ministry of music and rejoice in its triumphs. At its best, it is God's high and holy instrument. We are simply raising at this time this inquiry concerning the place of prayer, not only in a church, but also in a church-school service of worship. It may be the so-called long prayer of the minister on Sunday morning may be too long. The man of God, however, may conscientiously feel that there is a pew-shortage on prayer, and therefore the pulpit should lead at length in congregation's communion with the church's Lord.

When a church is looking for a minister, scarcely ever do we hear the question, Is he a good pray-er? Instead, the questions of chief concern are, Is he a good preacher, a good mixer, a good executive? These are considerations of high significance, but the other should not be lost sight of entirely. He indeed is a great minister of a church who can effectively lead his people in public prayer. I can never forget the morning prayer of Dr. J. H. Jowett in his Westminster Church one Sunday in London. He too was one of the greatest preachers of the present generation.

To far lesser ministers we have heard this sincere and worthy tribute, I have heard much better preachers than so-and-so, but I'd walk a mile to his church to be helped by his public prayer. He seems to lead us at once and naturally into the Divine Presence while God Himself talks to each one of us as we converse with Him, and when the happy fellowship with God closes in the benedictory amen, and we open our eyes, a door seems to open into another world, a world of time and trivialities.

A few years ago, while walking through the lake region of England, we sat down to rest at the roadside under the very shadow of the Coleridge "memories" and there came to lips the words so often recalled

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us

He made and loveth all.
The prayer of such a pray-er, whether his prayers are heard in a pulpit or in a church-school worship service are the ones that bring us into intimate and loving fellowship with the great God-Lover of the universe.

As prayer holds a central place in private and public worship at home or at church, so in the church-school worship service its centrality should be recognized. There is probably no part of the entire worship program, especially for juniors and above, that deserves more attention and special care in plan-

ning. We have noted on certain street cars either the sign "pay as you enter" or "pay as you leave." Program-makers of church-school worship services would do well to so plan the order of program parts that all may pray as they enter and pray as they leave. The Scripture selections, the hymns that help, the stories that stir,—all have a legitimate place in the church school worship service only in so far as they put into the hearts of all of the worshippers the spirit of prayer, the yearning for fellowship with the Heavenly Father and His Son, Jesus Christ.

"Christ's Kingdom" Is Definite

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

A NEW YORKER died, leaving a will which directed that the residue of his estate, amounting to \$5,000 or \$6,000 should be distributed by the executor where he in his judgment, should "consider it will be most effective in the advancement of Christ's kingdom on earth."

Controversy arose as to the validity of this provision, in the light of a rule of law that charitable bequests, to be enforceable, must be definite. Upholding the will, the New York Court of Appeals said through Mr. Justice Pound in the case of Durbrow's Estate, 157 North Eastern Reporter, 747:

While the bequest is in the figurative form, . . . its general purpose and meaning, read with our common knowledge of the speech of the devout, are understood without difficulty. Christ's kingdom on earth is the community or whole body of Christ's faithful people collectively; all those who are spiritually united to Christ as the head of the church without regard to differences of creed or doctrine. Its cause is advanced in divers manners, conspicuously through the work of religious associations and educational and charitable institutions of a religious character. Such work is in its nature charitable and uncommercial. It is identified not only with the dissemination of Christian doctrine, but also with the teaching of the young and the care of the sick under church auspices. Charity and education have thus ever been the handmaids of religion. By the terminology of Evangeli-

cal Christianity, the bequest is one in aid of Christian work in its broadest sense; to carry Christ's message throughout the world; to care for the sick; and to bring up the young under religious teaching; to promote the principles and practice of the Christian religion. For these purposes, the church seeks and obtains the eleemosynary contributions of the laity, not for private gain, but for the aid of pious institutions and objects of every nature. The advancement of religion has ever been held to be one of the principal divisions of charitable trusts.

Rather Pointed Questionnaire

We are indebted to *Presbyterian Publicity* for the following items which appeared on a ballot which the members of the Westminster Presbyterian Church, Utica, New York, were requested to use. They were asked to check the items which expressed their own attitude.

I do attend Westminster regularly.
I do not attend Westminster regularly.
Service too long.
Service too short.
Service too simple.
Service too elaborate.
Service suits me.
Prefer quartette choir.
Do not like the music.
Not welcomed warmly.
Do not like rented pews.
Object to Radio Broadcasting.
Sermons too old-fashioned.
Sermons too modern.
Sermons too long.
Sermons too short.
Sermons suit me.
Prefer chorus choir.
Do like the music.
Welcomed warmly.
Do like rented pews.
Approve radio broadcasting.

A Suggested Liturgical Thanksgiving Service

For Non-Liturgical Churches

By J. Richmond Morgan, Waterloo, Iowa

THE FIRST THANKSGIVING (DECEMBER 21, 1621)

"OUR corn did well, and God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our Governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered in the fruits of our labors. Many of the Indians, among the rest their greatest King, Massasoit, with some ninety men whom for three days we entertained and feasted." Edward Winslow.

A SERVICE OF THANKSGIVING Sunday, November 25, 1928.

M-O-R-N-I-N-G W-O-R-S-H-I-P—
11:00 A. M.

Organ Prelude—"Romance Sans ..
Paroles"Bonnet
Processional Hymn—"Come, Ye Thank-
ful People, Come" (St. George's,
Windsor)
The Confession (In Unison)

Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgression, and my sin is ever before me.

The Assurance of Pardon:

God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life.

Invocation in Unison:

Father God, the giver of all that we enjoy, give to us that which we have grown to expect in thy House—a sense of God, repose of spirit, and the deep, satisfying nourishment of soul.

We thank thee for everything that crowns our life; the coming and going of day and night, the march of the seasons, the repeated miracle of growth by which all creatures are fed.

We praise thee for the countless common benefits and comforts of every hour; for the flower of human kindness which springs along the path; for the law and commandment which keep us in the way of rectitude, and for the gospel of love that calls us not only servants, but Sons of God. Amen.

Choral Response—"The Lord is in His Holy Temple."
(Congregation Seated)

Psalms 100:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,

and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Gloria Patri

The Service of Thanksgiving

Minister—I will bless the Lord at all times; his praise shall be continually in my mouth.

People—O that men would praise the Lord for his goodness, and for all his works.

Minister—The Lord is good to all; and his tender mercies are over all his works.

People—Blessed be the Lord, our God, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory.

Minister—For the Lord is good. His mercy is everlasting; and his truth endureth to all generations.

People—Bless the Lord, O my soul, and forget not all his benefits.

Minister—Thou visitest the earth, and waterest it, thou greatly enrichest it:

People—The River of God is full of water:

Minister—Thou preparest them grain, when thou hast so prepared the earth, thou waterest its furrows abundantly.

People—Thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof.

Minister—Thou crownest the year with thy goodness: and thy paths drop fatness.

People—They drop upon the pastures of the wilderness, and the hills are girded with joy.

Minister—The pastures are clothed with flocks: the valleys also are covered with grain:

People—They shout for joy, they also sing.

Psalms 150:

Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals; praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord.

Hymn of Praise—"O Maker of the Sea and Sky"Mozart
Scripture Reading—Deuteronomy VIII
Anthem—"Sing Alleluia Forth" ...
.....Dudley Buck
Pastoral Prayer:

Eternal God, whose throne is established in righteousness and whose dwelling is in peace, the God who made and preserved us a nation, thy favored children thank thee for this land of hope and happiness, whose doors were first opened and have been kept open by those who put their trust in thee. We thank thee for the power that has stood in the shadows, that brought us through fire and water, and led us out into a large and open place. As thou hast given us a place of honor and power may we use it to bear aloft the standard of truth and the doctrine of liberty.

Father of all, who made of one flesh all men, thou dost regard all men with compassion, teach us to love all men, even our enemies; to bless them that curse us and pray for them that despitefully use us. Taking our example from thee, O Christ, may we never return evil for evil, but pray for them that work us harm and seek the reconciliation of all. Grant to us an enlightened mind, a passion for justice, the courage to put away all foolish pride and selfish ambition that together we may unite for the hastening of that long expected day when man to man shall brother be. Amid the grief of the world nothing is more grievous than man's inhumanity to man. Forgive the wrongs that men have imposed upon their fellows; quicken our conscience with a vision of the destiny of friendship and fellowship which thou didst intend us to enjoy. May we make no peace with oppression, but amid the blind contentment of the world and the guilt of evil custom, may we ever cry aloud and spare not. Have mercy upon the toiling masses of mankind, bending beneath the heavy burdens that men have imposed upon them; anchored to ancient hatreds, shadowed by distrust, and unable to launch out into the broad and open places where peace and brotherhood dwell. Teach us never to despair of the final triumph of good, but constantly remind us that thy promised kingdom will come, not from our endeavor alone, but as the result of the accumulated forces of good to which our life contributes.

God of the nations, bless our native land. Permit us never to forget that "Righteousness exalteth a nation and that sin is a reproach to any people." Inspire our leaders with the grave responsibility that comes with power and the solemnity of being ministers of all. Impress upon our citizens the magnitude of their blessing and the proportionate greatness of their responsibility. May the sacred altars of willing sacrifice remain forever upon the high places of our land, and may those in authority be the worthy priests of Jehovah, our only King.

May our schools continue to stand as pillars of our welfare and may our land be filled with homes that are happy, and people who are contented. Purify our palaces, cleanse our streets, strengthen our bulwarks, and may our land be filled with thy glory and be numbered among those nations that stand on the right hand of thy judgment seat to receive thy blessing, "Well done, good and faithful servant."

All this we ask in the spirit of Jesus Christ our rightful Lord and Master. Amen.

Choral Response—The Lord's Prayer.

Offertory and Blessing

Anthem—Hymn of Thanksgiving ..

.....Kremser

Thanksgiving Sermon—"The Pilgrim Spirit." Gen. 12: 1-2. Ex. 34: 22

Recessional Hymn—"O God Beneath Thy Guiding Hand" ...Duke Street

Benediction

Seven Fold AmenSteiner

A Moment of Silence

Organ Postlude—"Grand Chorus" ..

.....Lemarne

"Our Lord hath done great things for us, whereof we are glad"

Time For Prayer

THIS busy age needs, as much as anything else, the desire and time to stop and pray. *The League of Daily Devotion*, is sponsored to encourage people to the practice of a daily devotional period. This is purely a paper organization. It has no officers, collects no dues, nor asks for any reports. One becomes a member by simply signing the pledge card and completing the covenant with his God.

To encourage signers *Church Manage-*

ment will give ministers, free of any expense, as many of the pledge cards as they can profitably use. Last year ten thousand people signed these cards. This year we anticipate many more will sign. Our only request is that pastors send us the total number of those who sign the pledge as an indication of an honest desire to promote the plan.

Simply send us a request, preferably on your church stationery, telling us how many of the cards you can use.

THE LEAGUE of DAILY DEVOTION

No Dues

No Organization to Maintain

No Public Meetings

Just a Covenant Between You and Your God

The League of Daily Devotion is composed of those men, women and children who sign a pledge that they will spend at least ten minutes each day in reading the scriptures, meditation and prayer. Early morning is the best time for most of us, but others will find the hour before retiring more effective.

New Every Morning by Robert Freeman is the official devotional book of the league. It contains a scripture reference, a meditation and a prayer for every day in the year. It is not necessary to own the book to belong. But members may buy it at a special price of \$1.00. The regular price to those who are not members is \$1.50.

Your signed card should be returned at the earliest possible date to your pastor.

(RETURN SLIP BELOW TO YOUR PASTOR)

League of Daily Devotion

MEMBERSHIP PLEDGE

Sincerely believing in the efficacy of prayer and the spiritual culture of daily devotion, I promise that I will set aside at least ten minutes of each day to be alone with my God. These minutes will be spent in scripture reading, prayer and meditation.

Name

Address

Church

Check here if you wish



NEW EVERY MORNING

BY ROBERT FREEMAN



☐ Attached is \$1. Please have one copy of the official book sent me at the special price to members.

YES-

"It may be noted by way of contrast that the complete list of Catholic prelates now engaged in partisan political activities could be inscribed with flourishes on the point of a cambric needle. For this occupation they have no inclination. Besides, they are too busy preaching the gospel of Jesus Christ."

(From "America", New York, July 28, 1928)

NO-

"In the state of Maine, in the recent elections, the Catholic Bishop of Portland ordered what 'The Nation' calls a last-minute attack on Governor Brewster. From every Catholic pulpit in the state a letter from the prelate was read, we are informed, because the Governor had failed to 'Appropriate sufficient funds to rebuild a Catholic mission destroyed by fire.'"

(From "The Christian Register", Boston, July 26, 1928)

IT'S FUNNY WHAT A SMILE CAN DO!

Do you ever feel all lonesome-like, and sorter down at heel,
And all upset and worried, till you somehow seem to feel
That the world is full of misery, there's no one seems to care,
That nothing in this great big world is worthwhile, anywhere;
Then someone whom you love a lot comes smiling up your way,
With a trustful sort of cheerfulness that lightens up your day
And makes you think perhaps your luck has really come to stay?
Well—it's funny what a smile can do!

And then, again, there comes a job that looms up kinder big,
You know if you expect to win you'll have to work and dig;
And your neighbor says it can't be done, you'd better reef your sail,
It really is a waste of time, you cannot help but fail;
But then your Friend just smiles a smile, of Faith the biggest part,
It makes a warmish feeling in the center of your heart
And you go right in and finish the thing you couldn't start;
Say—it's funny what a smile can do!

Sometimes when you are thinking perhaps it's not worth while
To do the right and proper thing, it's rather out of style,
You think perhaps you may as well allow a slip or two
From out the straight and narrow path, as certain others do,
There really is no harm, you say, it's just a little fun—
And then you see that friendly smile come shining like the sun
'N somehow you can't do the thing you almost had begun!
Yes—it's funny what a smile can do!

By E. M. Brainerd
in *The Congregationalist*

Book from Cornstalks

The first complete book ever printed on paper made from cornstalks is announced for publication by Rae D. Henkle Company of New York. The author of this volume entitled "Farm Products in Industry" is George D. Rommell, who during the past year made an extensive survey of possible uses for various kinds of farm materials and by-products hitherto generally regarded as waste. The survey was undertaken at the request of Secretary Jardine of the United States Department of Agriculture, cooperation being secured from thirteen bureaus of the Federal government, thirteen agricultural experiment stations, fourteen national scientific and trade associations, and fourteen industrial organizations.

A Building is being erected in Jerusalem by the Churches of Scotland as a war memorial to the Scotsmen who gave their lives in the Palestine campaign. Two-thirds of the sum necessary to complete the building has been subscribed and the foundation stone laid.

A Colored Church With A \$70,000 Budget

By James Myers, New York City

ST. PHILIP'S EPISCOPAL CHURCH is located in the heart of Harlem, New York City. With its staff of trained workers, its splendid equipment, its comprehensive program, St. Philip's ranks among the leading churches for colored people in the United States. And perhaps no church, white or colored, presents a more balanced program of work and worship.

"You will not understand St. Philip's or its social work," I was told, "until you meet with us at worship Sunday morning." I attended morning service on Whitsunday. No service could be more rich in beauty, dignity and spiritual reality. Every seat was filled in the nave of this large and beautiful church. The vested choir of boys and men, the beautiful organ, played with a master's touch, the altar all alight with candles and tastefully decorated with flowers, the perfectly trained movements of the acolytes, the magnificent vestments of the priests—all these produced an impressive setting and contributed to the power of the service. An eloquent sermon was delivered by the rector, Dr. Hutchens C. Bishop. It was simple and direct, yet reinforced by evidences of the wide learning, extensive travel and rich cultural background of the speaker. The intoning of the Communion service by the associate rector was a revelation of dignity and beauty, exquisitely, spiritually impressive.

The worshippers were lifted up also by the moving strains of Schubert's setting of the Communion Service, beautifully rendered by organ and choir, supplemented by a string quartet. The total effect was tremendous. The recessional of choir and clergy left the congregation subdued in spirit as those who had been lifted up into heavenly places. It is small wonder that Dr. Johnson Ross in his new book on "The Worship of the Future" refers to St. Philip's as one of the most impressive services in New York.

A session of the Church school followed the service. An enrollment of twelve hundred pupils makes two sessions necessary—one at ten o'clock, the other at one. The high school division alone includes 485 pupils. The entire school is graded and taught by trained teachers,

To those who are not familiar with the social and religious movements among our colored brethren, the story here unfolded by the industrial secretary of the Federal Council of Churches, presents a challenging picture. To those who are in touch with the racial developments it offers a confirmation of confidence.

many of whom are college graduates, teachers, social workers. The Rev. Shelton Hale Bishop, associate rector, is Director of Religious Education. He is a graduate of Columbia University and of General Theological Seminary and has had wide experience in church work in Chicago and Pittsburgh. He is a son of Dr. H. C. Bishop, the rector. He is known affectionately at St. Philip's as Father Bishop.

"What is your conception," I asked, "of the relation of the social activities of a church to its worship?"

"It is simply a question of religious education," he replied. He went on to explain, "A comprehensive program of religious education falls into three divisions: (1) Instruction, which is given in the church school; (2) Worship, which is provided for in the church services and also in special periods in the church school; and (3) Activities, which necessarily call for a week-day program, but if properly conducted supply an otherwise unobtainable opportunity for character development. If I didn't believe that club activities and social work were a vital part of real religious education I wouldn't give a moment of my time to the social program of the church."

This philosophy of social work is reflected in the organization of the staff at St. Philip's. Father Bishop, as Director of Religious Education, is responsible not only for the church school but also for the activities carried on under the direct supervision of Miss Mabel Bickford in family welfare, social case work and girl's clubs; of the Rev. Henry J. Bowden in boys' club work; and of Mr. Charles Bradford, the physical director. Father Bishop is also in charge of the summer camp. Thus all of the social work at St. Philip's is conceived of as

an intrinsic part of religious education.

St. Philip's Church occupies a site on 134th Street just west of Seventh Avenue. The five-story parish house and the rectory front on 133rd Street, connecting with the church at the rear. In the parish house and basement beneath the church are ample accommodations both for the church school and for club work; an auditorium, class rooms, club rooms and offices. The gymnasium occupies the top floor of the parish house. A three-hundred-acre farm on the Walkill River has recently been purchased and "Camp Guilford Bower" has been added to the equipment of St. Philip's.

A total annual budget of nearly \$70,000 is required to finance the extensive program of this church. The congregation gives some \$12,000 a year. The balance comes from the investments of St. Philip's in Harlem real estate, which are being efficiently managed and improved. The church has about three-quarters of a million dollars in clear assets—the result of a hundred years of shrewd management and profits resulting from the sale of formerly occupied downtown sites. St. Philip's is known as "the wealthiest Negro church." It does not care for this distinction, emphasizing rather its efforts to serve the community. Indeed, one is inclined to believe that if all "unearned increment" were to be turned to such effective social use, the single taxers would be put to it for cause to complain.

Thus it has come to pass that with adequate funds, splendid equipment and a trained staff of workers, St. Philip's is prosecuting in the heart of Harlem an outstanding piece of social work, some of the features of which we will describe briefly.

Somewhat unique in the annals of girls' club work is the Young Women's Council, composed of fifteen representative young women of high school and college age, active in the work of the church and parish house. This council of the girls themselves meets in democratic fashion with Miss Bickford to discuss the work of their department. The council is in effect a "planning committee" and feels the responsibility for

long-time planning and leadership for the entire girls' work of the church. The girls' clubs, under volunteer leadership, cover a wide range of interest and activity, including basketball, aesthetic dancing, social parties, millinery and French flower-making, sewing and dress-making, hikes to Van Cortland Park and the Palisades, literary discussion and dramatics.

The Missionary Club is writing a play centered around their own missionary project in Africa and expects to produce the play in the near future—progressive education methods applied to the missionary enterprise of the church!

The Girl Scouts look natty in their new uniforms as they assemble for "court of honor," salute the colors, and divide up into patrols for their busy programs. The troop at St. Philip's won the flag for District No. 13 and stood high this year among all the troops on Manhattan, both white and colored. The Captain of the scouts, Mrs. Beatrice Price Russell, is the only white club leader or church worker at St. Philip's. She has brought her letter and has been received into the full fellowship of the church.

The boys' clubs under Mr. Bowden also cover a variety of interest for the boys, including scouting, Boy Rangers, choir, basketball team, athletic clubs and other activities.

Both boys' and girls' clubs include service features, a club often adopting some needy family to supply with a Christmas basket, clothing or other help.

The gymnasium is, of course, a most popular spot for both the boys and the girls in their turn. There is basketball and good clean fun for everyone, character training in team work, cooperation and fair play. Under Coach Bradford's instruction St. Philip's competes creditably in a number of sports. The track team is known as "St. Christopher's Arrows" and lives up to its name! The "Arrows" won the Inter-church Track Meet at City College Stadium his spring.

The poor, the unemployed, the sick, the aged, delinquent boys and girls, mothers or fathers left with broken homes, all come to the church for help or are discovered by the Rev. Henry A. Swann, the Pastoral Visitor, and reported in for counsel, assistance or relief. Skill and special training in social work are needed to handle these cases. St. Philip's has in Miss Bickford an expert social worker. In fact Professor Case of Teacher's College has said that Miss Bickford is doing the finest piece of case work in family welfare that is being done in connection with any church in New York. Miss Bickford never asks whether applicants are church members or not. All are served on the basis of their need. For the most part cases are referred to the social agencies, employ-

ment cases to the Urban League and the Y. W. C. A., relief cases to the Charity Organization Society, and other cases to the appropriate agencies. St. Philip's follows up its cases, however, and often assumes a part of the agency's budget, such as milk for a baby, or clothing for the family, or fuel. Miss Bickford's office is like a friendly confessional for many an anxious mother or rebellious daughter. "I can't talk with my parents about this," says many a young girl. She comes to Miss Bickford. "If parents would only invite the confidences of their children," said Miss Bickford, "we should be out of a job."

Certain cases the rector desires to keep confidential, preferring not to make them a matter of record in a social agency. It is a blessing that the church can handle such cases itself in confidential, friendly fashion and yet with all the skill of the social worker's technique, contributed by Miss Bickford.

A great service is also rendered to the young people in vocational guidance. A series of addresses is given before the Church School on "Why Choose a Career?" "Opportunity for Negroes," "Industry," "Skilled Trades," and descriptions of various professions by Negroes who are eminent and successful as lawyers, doctors, teachers, social workers, some of them members of St. Philip's. Question boxes gather up expressions of interest from the pupils. Miss Bickford gives them individual counsel, laying out courses of study for those who consult her, visiting the public schools and assisting to adjust curricula to the particular needs of each one. Many a boy and girl has been skillfully guided by Miss Bickford into a career of usefulness and the fulfillment of their deepest desires. "I never let a boy or girl make a decision in regard to life work while they are in my office," said Miss Bickford. "I want them to make their own decisions without danger of my outtalking them."

The discussion of social theory and industrial relations is not left out of the picture at St. Philip's. The Young People's Fellowship, meeting Sunday evenings, supplies a forum where such topics as *Christianity and Social Problems*, *Christianity and Race Relations*, *American Diplomacy in Nicaragua*, *Workers Education*, *Industrial Democracy*, and *Trade Unionism* are discussed. A colored miner who is president of a local of the United Mine Workers in Pennsylvania presented an appeal for relief which met with a generous response. Miss Enid F. Thorpe, President of the Young People's Fellowship, is a member of the Youth Section of the Ladies Auxiliary of the Brotherhood of Sleeping Car Porters—the colored labor union which is seeking recognition from

the Pullman Company. A number of porters are members of the church.

The discussions at the Fellowship forums reveal the vigorous impact on social problems of the keen minds of these young colored men and women, many of whom are in high school or college. The increasing bitterness among colored people against the injustices under which their race has suffered so long makes one grateful for consideration of these matters in the atmosphere of the church where the discussions, while frank and fearless, may yet be tempered with forgiveness and with the spirit of Christ.

As I think back over my visits to St. Philip's there seems still to ring in my ears the joyous chant of the Girl Scouts as Father Bishop came into their room in the Parish House. "How do you do, Father Bishop, how do you do? Is there anything that we can do for you? We'll try to help you out, stand by you like a scout. How do you do, Father Bishop, how do you do?"

I picture Father Bishop in my mind clad in the vestments of his office, intoning the communion service before the great congregation, and I see him again as he came into the Girl Scouts' room, his fine spiritual face, the quiet friendliness of his manner. And it seems to me that here is the explanation of a successful combination of religious and social work—the human personality which binds the two together. A minister of religion in personal contact with his clubs and social work, club leaders and social workers who are members of the church, a single purpose in the entire organization so that it is not possible to say where religion leaves off or social work begins. Indeed, when the final word shall be said, one wonders whether there will be any dividing line between social and religious work. Inasmuch as ye did it unto one of these my brethren, ye did it unto Me.

I'M FROM THE CHURCH By Floyd H. Andrus

A fifteen-minute drama of the Every Member Canvass in four scenes. It shows the canvassers at their work and the reception they are accorded by the various members, including Mr. and Mrs. Thrift, Mr. Houldout, Mr. Cautious and Mr. Interested Christian.

Originally presented in the First Baptist Church, Oil City, Pa.

Per copy 10 cents
Three for 25 cents

(Seven copies are sufficient for the entire cast required.)

—Address—

CHURCH WORLD PRESS, INC.,
626 Huron Road, Cleveland, Ohio.

The Gospel On The Screen

By Arnold F. Keller, Utica, New York

THE eye-gate is larger than the ear-gate. Greater caravans of truth and untruth enter by the former than by the latter. Or, as the modern psychologist puts it: We catch and retain only three-tenths of what we hear, and five-tenths of what we see.

The place of visual instruction in the State Departments of Education is becoming more prominent. There is not a classroom in the best Universities but has its projection equipment for still and motion pictures. They are not substitutes for the text-book, nor for the instructor, but aids.

Has the church recognized this great hand-maiden? When it does, every Church and Denomination will have its Secretary of Visual Instruction, who will furnish the Church Service, the Church Schools, the Young People's groups, and all study groups with the best available materials and methods for religious visual instruction.

The opportunities for the use of the still and motion pictures in the educational work of the church are obvious. The same opportunity in the Church Service is not so obvious.

I have used the still and motion pictures for twelve years in church work. In the last five years, I have used them for the Sunday evening services, eight and nine months of the year. I receive many inquiries from men who think that they would be interested in this kind of service, which I style "The Gospel on the Screen." Many begin, but few continue. I have had many say with a depreciating sneer: "O yes, I've used them." When the fact of the matter was, that the pictures used "them," and "used them up." There are three major reasons for the failure of most attempts to use pictures, still and motion, in the service.

1—Men consider the illustrated service an easier way.

2—Men use lecture sets with the manuscripts just as they arrive from the depository.

3—Churches are inadequately equipped.

The successful use of the pictures in the service demands a great deal of preparation, and I dare say, more than ordinary versatility. The preacher, who wants to use this fascinating method of preaching, will have to be something of a raconteur. It is by no means an easy way. Talk does not fill the bill with the "Gospel on the Screen." The 11th hour preparation man will find

himself pitifully stranded here.

Perhaps the best way in which to introduce the subject to you, is to recall how I became familiar with the slide depositories and with the educational and non-theatrical motion picture world. In a word, I spent days and weeks in depositories and many hours in catalogues.

I now have a complete file of most of the available materials for my purposes. It is constantly growing. Every day reveals something new.

The best depositories may be found by consulting the advertising pages of this magazine.

One must be prepared to spend hours with catalogues. I have also spent hours in New York and Philadelphia familiarizing myself with the slides. In like manner I have viewed dozens of films of educational and non-theatrical nature, many of which after pre-viewing I found I could not use.

I have a natural aversion to "Lecture Sets"—and never use them as they are. Many Bible Lecture Sets are infamous in quality and make-up. Sets of 60 slides are an abomination; I was going to say "to the Lord," though I am sure to congregations. Twenty pictures with material interestingly and fittingly presented are enough at any time.

No man can use manuscript material successfully, "as is." The manuscripts are not designed for that. I say this by way of apology for most of them.

Some of them are "frightful." This fact has ruined many a user at the outset. In utter disgust he abandons the unworked mine of this field of still and motion pictures for religious uses. But there is a vast amount of usable material. "Experientia docet."

Making your own slides is exceedingly interesting. The illustrations for the popular stories of great hymns may be taken from standard works on the subject. I use the illustrations of the Hymn writers, their portraits, places of birth and activity; the autograph manuscript; the writer of the tune; the original tune manuscript, etc. Two or three hymn stories on the screen constitutes the evening's program. And how people sing from the screen.

Ten minutes of current religious news items was another screen subject. My illustrations were gathered throughout the week from journals and newspapers. On Friday the local photographer, or I myself, would make up the slides for Sunday.

The Life of Christ (not as advertised in 30 or 50 slides) is always interesting on the screen. Here we take themes like: "The Master's Love"; "The Healer"; "The Preacher"; "The Story Teller"; "The Last Night"; "The Via Dolorosa"; "The Last Day". Herein we combine resources of the great masters: Tissot, Dore, Hoffman, Mastroianni and all the others come to our aid. Snatches of Pathe motion pictures are frequently introduced. Variety is the secret of the visual method. How do we get it? By a discriminating use of both slides and motion pictures, and by varying the subjects.

For example:

1st Sunday: Biblical Theme: that is a pictorial presentation of Old and New



NOT many of us appreciate how rapidly the public schools are accepting the motion picture as a medium of instruction. The picture above shows the use of DeVry 16mm projector in the Knickerbocker school, Chicago. The DeVry Company announces that it already has ready for delivery and use 86 different subjects covering 8 school courses.

Testament persons and scenes.

2nd Sunday: Hymn Story Night: The Pastor tells the story; the pictures illustrate it; The congregation sings the hymn; the choir or quartette renders it in a different musical setting.

3rd Sunday: Historical theme: The Reformers; Stories of the different religions; the Religious significance of Great Political events, etc.

4th Sunday: Missionary Night.

5th Sunday: The Religion of Great American Statesmen. The Religion of Great American Authors. The Religion of Great English Authors. Benefactors of the Human Race.

Each Holiday and Birthday offers a

theme, and the materials are easily gotten.

The motion picture frequently becomes my means of illustration. I never use theatrical pictures. The church can legitimately use non-theatrical materials. Motion travel pictures are easily introduced into Missionary Talks, if these talks are modelled after the raconteur style of Holmes, Newman and Elmendorf. One must go smoothly from still to motion and back again to still picture so as to complete the travel illusion. This requires careful preparation. By way of warning, let me say, that most of the materials sent out by Mission Boards are pitifully inadequate and uninter-

esting. "Stereopticon Lecture tonight" is enough to kill any evening. Recently I took a set of 55 slides, eliminated at least half of them as detrimental and distracting, went to my file for inspiring material, used a single Pathe Reel on India's Millions—and made a night of it.

What is here recorded will suggest the unlimited possibilities of the screen at the evening service. But all of this is dependent upon first-class equipment and first-class operation. Nothing less will do!

Lights arranged upon a dimmer, coming and going at direction; Psalms and Hymns on the screen; the rosy glow of the dimmed lights while the organist leads in an organ devotion or a soloist sings a simple message; and always a real message accompanying the pictures, or following or preceding them; these things may indicate why scorners have come and stayed to worship.

EMOTIONS MUST HAVE OUTLET

Speaking of day dreams, Dr. Bernard Hart in *The Psychology of Insanity* says: "unless they are kept within reasonable bounds their influence must, indeed, be regarded as harmful, because the energy of the complexes is expended in the weaving of phantasies, and is not translated into action. This is the thought which underlies the following remarks of William James: 'The weeping of a Russian lady over the fictitious personages in the play, while her coachman is freezing to death on his seat outside, is the sort of thing that everywhere happens on a less glaring scale. Even the habit of excessive indulgence in music, for those who are neither performers themselves nor musically gifted enough to take it in a purely intellectual way, has probably a relaxing effect upon the character. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be, never to suffer oneself to have an emotion at a concert without expressing it afterward in some actual way. Let the expression be the least thing in the world—speaking genially to one's aunt, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place.'"

Bernard Hart in *The Psychology of Insanity*; Cambridge University Press.

WHAT THEY SAY

"We keep religion hidden behind altars and in sanctuaries and therefore must argue for it. Let us apply it to life's practical problems and it will need no defense. Every man will see that it works, and seeing will believe."—Vance Havner.

"Modern criticism of the Bible has assisted rather than delayed the spread of Christianity."—Lord Bishop of London.

"War will cease only when the individual realizes that it is economic suicide. That time is near, I believe."—Henry Ford.

O Happy World!

PALMER HARTSOUGH.

J. H. FILLMORE.

1. Sing ev-ery clime and tongue, O hap - py world, O'er thee a gold-en day is
2. Might shall for sin and wrong no more as - sail, No more the poor and weak op-
3. Rise, na-tions in your might, as strikes the hour, Join ye, this high-est best en-

break - ing; Peace hath her col - ors o'er the sky un - furled, War, na-tions
press - ing; Jus - tice for truth and right shall now pre - vail, Crown-ing the
deav - or; Cast out the de - mon war, break now his power—On earth be

CHORUS.
now are fast for - sak - ing.
joy - ful world with bless - ing. Hail! dawn of joy and peace, Bright-ly un-furled,
peace henceforth for-ev - er.

Hail! reign of right-eous-ness, Bless - ing the world; Hail! earth in friend-ly mood,

rall.
Hail! man in broth-er-hood, Hail! Him, the Fa-ther, good, O hap - py world!

Copyright, 1927, by The Fillmore Bros. Co. in "A Hymnal for Joyous Youth."

NOTE.—We will send free two copies of this song to any one who will sing it publicly as a Solo; or five copies to be sung publicly as a Quartet, or any number needed as a Chorus to be sung publicly.—FILLMORE MUSIC HOUSE, Cincinnati, Ohio

Speaking And Writing Two Kindred Arts

By John R. Scotford, Cleveland, Ohio

THE preacher must be a speaker. He may be a writer. Speaking and writing look like two phases of the same process, but their kinship is more apparent than real. Both the speaker and the writer seek to convey thought and to inspire action. Their object is the same, but they succeed best when they go about their tasks in different ways. There are many speakers whose spoken words stir our hearts, but whose printed words leave us cold. The late Frank W. Gunsaulus was one such. It would be hard to discover a finer speaker or a poorer writer than he. On the other hand, there are also men whose printed words command our attention, but whose living presence proves most disappointing. Occasionally there comes a man whose speeches read as well as they sound, and who sounds as well as he reads. Such men are scarce. Dean Charles Reynolds Brown probably comes as near to holding these two arts in perfect equilibrium, as any one living today.

Studying the differences between these two arts will help us to be both better speakers and better writers.

The primary appeal of the spoken word is to our emotions. Personality is the most interesting thing in the world, and when we listen, we have the living man before us. Before we give thought to his ideas, we usually appraise him. If we like him, our emotions are favorably stirred, and we accept his words with approval. If we do not like him, there is no health in him, so far as we are concerned. The basis of the decision is not what he says, but the effect which his personality has upon our feelings.

But the conscientious speaker desires to do something more than please the people whom he finds before him. His aim is to present facts, and inculcate ideas. In this task he enjoys some advantages over the writer, and also faces some difficulties. His audience is there to listen. Presumably they are settled in their seats and expect to remain for some time. External distractions are reduced to a minimum. In most churches the congregation cannot even look out the window. Attention is centered upon the preacher. For the time being the ears of the people are his. He may lose their attention, and their thoughts may wander far, but for the

first few moments at least he has a golden opportunity to impress his thought upon them. This pre-disposition of the people to listen is probably the speaker's greatest asset.

On the other hand, speaking suffers from a number of difficulties. Listening for any period of time is hard work, especially for people with untrained minds. One can talk intelligently for a much longer time than one can listen with profit. The ordinary audience represents a variety of minds, all moving at different paces. If the minister goes slowly enough in his presentation to allow the more sluggish mind to keep up with him, he will bore those who are more alert. If he preaches to those who like a stiff mental pace, he will simply blur matters with those whose apprehensions are slow. The listener, unlike the reader, cannot go back over that which he does not grasp immediately. In speaking there must be a considerable amount of repetition—yet when we begin to repeat, we run the risk of boring our listeners. The climax of good speaking is to say the same thing over again in such different ways as to keep the interest of the audience.

The temptation which confronts the speaker is that he may stir the hearts of men without informing or enlightening their minds. Given a certain type of physique, a pleasing voice, and a large measure of self-confidence, and it is a simple matter to stir an audience of average intelligence. Now the speaker must make some sort of an emotional appeal, or he will never get his message across at all, but it is doubtful whether we accomplish anything when we merely play upon the emotions of the multitude. They enjoy it, but they do not profit by it. The question which the conscientious speaker must often ask himself is, "Am I merely giving these people a good time emotionally, or am I really building new ideas and impulses into their lives?" The more powerful a man's personality and the greater his success, the more is he tempted to this misuse of his powers. Even such a capable man as Theodore Roosevelt sometimes made campaign speeches which were ninety-five per cent emotion and five per cent thought.

Another moral hazard which confronts the speaker is his own sincerity. The people expect him to say certain things

in a certain way. They want him to be tremendously excited over his message. In order to live up to their expectations and make the desired impression, he is tempted to go a bit beyond what he actually feels and thinks. From the presentation of truth he may slip into the playing of a part. Speaking presents many more moral hazards than does writing.

The primary appeal of the written word is to the intellect. People read that they may be informed. They like it if the information be flavored with some emotion, but this flavoring cannot be as strong or as obvious as that used in public speech.

The writer does not meet his audience under as favorable conditions as does the speaker. People do not go into a beautiful room, listen to lovely music for a time, and then settle down to read for twenty or thirty minutes while social custom and even the law protects them against disturbance. Most people read during their spare moments—on the street car, while waiting for a friend, in between the various dishes at meal time. They are subject to continual interruption. The writer never knows when his audience is going to go off and leave him. If it wants to go, there is no way in which he can exercise any restraint over it. Common decency keeps many a man sitting on the bench until the speaker has finished, no matter how little he is profiting by what he hears. But the moment the reader loses interest he is at liberty to turn the page to something else.

Because of this situation, the writer must be immediately and continuously interesting. The preacher can give out his text, hem and haw a moment or two, and then proceed with his remarks and still have his congregation before him. The writer must say something in his first sentence—or the second will never be read. In newspaper writing the climax always comes first, and the details later. The written word must be more direct and forth-right than the spoken word.

The writer is not compelled to keep step with the thought processes of his readers. They can proceed at the pace which suits them best. Some will go back and re-read a paragraph; others will skim from line to line. It makes no difference to the writer.

For most people the printed word possesses more authority than the spoken word. Many people can talk, but there is something mysterious about writing. For one thing, it is an activity commonly carried on in private, while speaking is a public function. A surprising number of people have a superstitious notion that anything which they see in print must be so.

The greatest drawback to writing is the invisibility of one's audience. Who reads what you write? What do they think about it? The writer rarely knows. Once in a while some one gets excited and writes the editor a letter of protest. An occasional friend may mention having seen something from your pen. Yet if a writer averages one letter in response to each article which he writes, he is enjoying a large "come-back." He must shoot his arrow into the dark. He must please himself and the editor, or his stuff would not get into print. Beyond that he must have faith to believe that some of the seed which he scatters will some day bring forth fruit. He cannot submit himself to the test suggested to the speakers in a certain community fund campaign, "If you want to find out if your speech was any good, stick around afterwards and see how the audience acts." The writer envies the instantaneous response which greets the words of the speaker.

Every preacher needs to submit him-

self to the discipline of writing. Only as he puts his thoughts upon paper, can he scrutinize them in a critical way. As a Scotch preacher once put it, "It is only as you put your thoughts on paper that you discover whether you really have an idea, or whether you just think you have one." It does not necessarily follow that every man should write out every sermon in full. We must each do our work in our own way. But the habit of writing will do much to save a man from being carried away by the exuberance of his own verbosity. He will put his thoughts together in a more workmanlike manner. His sentence structure will have more variety. Probably his vocabulary will expand. The people will feel that his words have more weight. A background of writing adds greatly to the effectiveness of one's speech.

But because a preacher writes, he should not assume that he is therefore a writer. A sermon written to be spoken

and an article written to be read are two very different productions. They are in no sense interchangeable. The man who tries to preach an article which he has written for publication, is doomed to fizzle. The fellow who tries to get his sermon printed for an article will also fail. The first will fail because his presentation is too concise; the second will miss the mark because he is too diffuse. But if a sermon should contain an idea which is truly original and worthy of preservation in print, the procedure should be to preach that sermon several times, studying it to see where the real gist of the matter lies, and take the thought involved, boil it down to its rudiments, and then seek to express that thought in the briefest and most forceful manner possible. Only by some such process can a sermon be metamorphosed into an article. As for making an article into a sermon, that is like soaking maple sugar to make syrup out of it. Don't try it.

1928

APRIL

1928

Florence Unitarian Month at a Glance

CHURCH DAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 10:30 A. M. Sermon:— "The Palms" 11:45 A. M. Church School 7:00 P. M. Annual Meeting Y. P. R. U.	2 6:30 P. M. Annual Supper and Meeting	3 7:30 P. M. Union Lenten Service Speaker Mr. Billingham	4 7:30 P. M. Union Lenten Service Methodist Church Speaker Mr. Roberts	5	6 7:30 P. M. Union Lenten Service Congregational Church Speaker Mr. Hall	7 5:30-7:00 P. M. S. S. Party Vestry
8 10:30 A. M. Sermon:— "It's Easter Day" 11:45 A. M. Church School	9	10	11 7:00 P. M. Young People's Class "Modern Religious Questions" Parsonage	12 2:30 P. M. Alliance Meeting Vestry 6:30 P. M. Laymen's League Vestry "Family Night"	13 1:00 P. M. Alliance Meeting Hartford 7:30 P. M. Y. P. R. U. Party	14
15 10:30 A. M. Sermon:— "Shepherding a Flock" 11:45 A. M. Church School 4:00 P. M. Conn. Valley Conference Northampton	16	17	18 7:00 P. M. Young People's Class "Modern Religious Questions" Parsonage	19	20	21 3:00 P. M. Food Sale Vestry
22 10:30 A. M.—Sermon:— "The Priceless Ingredient" 11:45 A. M. Church School	23	24	25 7:00 P. M. Bible Study Class Parsonage	26 3:00 P. M. Annual Alliance Meeting Vestry	27	28
29 10:30 A. M. Sermon:— "Carving Mountains" 11:45 A. M. Church School	30		"He that would have beautiful roses in his garden must have beautiful roses in his heart."	"In the freedom of truth and in the spirit of Jesus, we unite for the worship of God and the service of man."	"Not what we give, But what we share, For the gift without the giver is bare".	WE BELIEVE Fatherhood of God Brotherhood of man Leadership of Jesus Salvation by Character Progress onward and upward forever

"Build Thee More Stately Mansions"*

By Edward A. Steiner, Grinnell, Iowa

THE rustic was always the severest critic of contemporary civilization. Resentment because he was the butt of its ridicule, ignorance of its complicated mechanism, envy of its costliness weighted his cudgel; but more often the spirit of revolt spoke out of him, uncushioned by its easy living, unabashed by the ruthlessness of its stride, unconquered by its turmoil, and untamed by its sensuousness.

In him reverberated the never stilled voice of Sinai, from him went out its lightning undeflected, straight for the high towers of temples, the turrets of its fastnesses, and the gilded roofs of its palaces.

In the Hebrew prophet, who was most often a rustic, survived the e'lan vital, the life-dash, the incorruptible justice of Jehovah, his unconquerable passion for righteousness, and the Spirit's jealousy of flesh.

In him the soul-stuff survived, growing and glowing in the perishable clay, the holy creative fire, which civilization could not confine and harness to its chariots.

The soul of man is creative; it caught discordant noises and made of them a chant, it shaped motion into a dance, it composed a drama out of wild passions, it ordered beauty out of shadows, it took brick and mortar and built a temple. God left his creation incomplete, and the soul of man added the arts and crafts—Tubal and Jubal made a good world more beautiful.

The soul will always build, it is never satisfied. It adds gables, turrets, towers, and steeples to its temples, feelers toward God, and when the ignorant see in them only ornaments, and the rich satisfy their pride and vanity, and the priest sees in them traps for simple souls, and the merchandisers and attraction for the sale of their wares—then Sinai becomes active, and voice and flame thunder and flare against man's stupidity and cupidity; then the temples are deserted and decay, and the soul builds itself "more stately mansions," conceived in purer spirit and built more nearly to "the pattern shown in the Holy Mount."

In spite of modern ingeniousness the limits of brick and stone, cement and steel, seem to have been reached. We

only imitate and increase height and costliness. Our skyscrapers are true to Babylon, also the confusion they create. Our university halls are of the Middle Ages. We are ashamed of their newness, and age them by artificial means. At Princeton they even drilled wormholes, though they left the softening drapery of cobwebs to the spiders.

This is a building age, outrivalling that of the great Pharaohs. Our towers gleam today where on a recent yesterday we drove foundations into the muck. The skyline changes over night. Nothing seems impossible. The rich man says "let there be," and there is. Our doubt that Jehovah made the world in six days is not so much due to the theory of evolution as to our knowledge that the Almighty was without the benefit of American enterprise.

However, no significant change has as yet come to our cities' inner life by this miraculous change of ashes into beauty, and though chewing gum is dispensed from an illumined tower, and the "greatest newspaper in the world" is published in a Gothic stronghold, and the movies are shown in early Spanish and late Hollywood castles, and bonds are traded in Greek temples, "the flavor" doesn't "last"—the truth is no more sacred, the movies are no less vulgar or dull, and business is not much less ruthless.

There is no denying the pleasure they give, and we are thankful for the transition from Chicago's depressing, hopeless ugliness. Thus far, however, capital has only borrowed what the soul created in the great creative periods—once driven from the temple they have built their own and have kept the Master out.

Chicago is still only a city, another Sodom—New York a sprawling monster, another Gomorrah. When the soul adds righteousness they will be communities.

These spreading suburban palaces, these aspiring apartment hotels, are not homes till the soul adds love; these Gothicized churches are nothing, worse than nothing, barnacles gathered in strange seas, impeding the progress of the Kingdom until the soul adds holiness, reverence, and service; buildings are not a university until the soul adds a disinterested love of truth, a hunger for inwardness, for depth and length, breadth and height, for universality.

Our rich domain stretching between the oceans is still only a country like

others that flourished and died, till the soul "crowns its Good with brotherhood," and it becomes the visible expression of the Fatherhood of God.

The best and noblest of buildings equipped with all the modern appliances, from adding machines to purified air, but add to our confusion and cause suffocation if the soul cannot remain creative within them. Merely touching a button may do all the rest except create warm human contacts, and the efficient administrator may gain time and lose his own soul. Nor is it true that the beauty of our buildings will miraculously affect character, which is the true function of culture.

Recently I visited a college dormitory, imported Oxford Gothic, a little more ornate on the outside, and on the inside full of overstuffed furniture and smoking paraphernalia. The light came in, pious and dim through leaded glass, and fell upon pictures of movie madonnas, whom no one adores who has the sense of reverence, and upon Sunday colored funnies, at which no one laughs who has the sense of humor. The students have named the finest building of the group "Riley's Stables," and they have behaved in it like stable hands.

That there are real dangers to the soul—to culture itself—in costly buildings, the Hebrew rustics knew; so they instituted a unique feast, the Feast of Booths. Evidently they smelled the toadstool poison in the mushroom growth of the city; for they made it mandatory that the rich move out of their palaces and the poor out of their tenements, and live for seven days in booths, untooled booths, their ornaments the flowers of the field and the colored leaf branches, so that they might not forget that their forefathers were sojourners in the land of promise. Out there near the dusty road they could recall that their sublime faith grew out of "desert dust and star dust," and that the noblest temple was one "not made with hands, eternal in the heavens."

For a week they were again in touch with each other, equals in life as they would be in death. Out there costly buildings could not shut them out from the misery and hunger of the poor; out there the soul breathed again the spiritual ozone, shut out from it in the smoke-filled slaughterhouse, the Holy Temple. Out there they were free from priest-

*An address delivered at the General Dedication Exercises of The Chicago Theological Seminary, June 7, 1928.

craft, the meticulousness of Pharisaism, and the artificial homilies of the rabbis.

Some such recall to primitiveness and naturalness we need today, lest fine buildings pamper our bodies, the city wall in our souls, and kill our creative energy in efficient hustlings.

For our fathers, too, were sojourners among the granite hills of New England and the wind-swept prairies of the West. They made the wilderness and the solitary places glad through toil; their souls outbuilding what their hands shaped, outreading what their eyes saw; they lived in log huts and built mansions in the sky, in straggling towns they sang of a new Jerusalem, they built an ever-growing country and expected an ever-coming Kingdom of God.

Play the Puritans as we will, deride them as we may, while wasting our inheritance in riotous living—they produced a rich culture in a simple civilization; a culture rooted in the past and aspiring to a glorious consummation; a culture, not fashions; a life, not sensations; philosophy, not sophistry; history, not yellow journalism; poetry, not free verse; beautiful homes, not overheated apartments. Above all else their culture fruited in character; too straightly piercing perhaps, like the steeple of their meetinghouse, but straight; too pallid for the sensuous and too cold, but finely restrained.

Puritan culture did not decay—it could not. It has universal and eternal elements; it was and is still an influence in the world; but it withers or is being smothered in the hothouse of our soft civilization. It flourished in the harsh struggles for cod and corn, in the fight with the wilderness, in the fearsome loneliness bred by the sea and the illimitable prairies; but it cannot long survive the unearned increment, the easy cutting of coupons, and the great fortunes left in the vaults of trust companies.

The Puritan soul is in danger of being drowned in fat, in the same fat which is drowning the Hebrew soul in America; for the two are of the same creative essence. At the apex of both cultures was the prophet, and now at the base of both is the profiteer.

Something, then, of brave, heroic adventuring you must attempt, if the Puritan soul is to remain free and creative, and this will not be easy; for the things of our city civilization are many, insistent, and costly; men pay with freedom for what they buy on the instalment plan. The standard of living is out-reaching the character standard. Success is what succeeds, though it be by knavery, and failure is failure, though one fails ever so bravely.

Yet, I believe that a heroic ministry is necessary and possible, yea, even lunch-

eon clubs know and respect the heroic man who dares *not* to be "all things to all men" lest he be nothing to any man. The failures through cowardice in the ministry are infinitely more frequent than the failures through heroism, when heroic speaking is unmixed with spleen, and not embittered by one's own failure to measure up to the heroic moment.

From this place then, men must go out courageous, with few wants, ready to give everything and not ask much in return; unafraid of losing things, that they may gain the abundant life. From here men must go forth cultured but not doubtfully critical.

There is no blessing in boorishness, or in bovine acquiescence; yet there is danger that the intuitive, the creative, be stifled by Ph.D.s. who know so much more about less but know so much less about more; whose search for truth leads so often into a blind alley. Advanced degrees do not always mean abundant life, and so much more the pity.

Our young men do not come out of our colleges too credulous, they have been sufficiently shaken up; they must not leave this place without that creative imagination which Santayana calls "faith," and in this these buildings and the culture they imply ought to help rather than hinder in the development of the priestly character and functions.

The priest must not doubt, and doubt is not so much lack of affirmation as lack of imagination. The faith of our fathers to which we rightly hark back does not mean their theology. They left their fathers' theology behind them and adventured by faith where sight was dim and steps uncertain.

It was their faith which saved them, their creative imagination which saw a cloud of smoke and a pillar of fire in the desert dreariness; the hand of God in history, God incarnate in the Man of Nazareth. Science has stolen the fire of religion; it follows the gleam, while the preacher walks timidly in gloom.

The priest is undone if he doubts God, Christ, the judgment, eternal life. He is of all men the most miserable, if he cannot believe that Christ Jesus is risen from the dead. When he clings to proof texts he is drowned, when he tries to reconcile science and religion he commits spiritual suicide. His soul must adventure, build new mansions ahead of science; the soul must lead and reason follow.

The priest must always be a builder, not a wrecker; a creator, a poet—and though his verses may limp, they must not halt. He builds before the ruins fall. Man must lose doubt when he prays in faith. He must help in the new births of men, and of an epoch.

A new world is trying to be born, and the birth pangs are so great that philosophers and historians say it is the

death of civilization; the priest must know that it is the Kingdom of Heaven coming. His soul must not be a mere pigeonhole for sermon material but the creative spirit of God within him.

Preaching is dull because the sermon is made, not born. Sermons do not stimulate because too many of them are like a collection of glittering butterflies gathered in various places and held down by pins or paste, mostly paste.

Preaching is not journalism, gathered news and views, but it is God speaking to men through men, the gospel lived vocally. I know that revelation cannot come to order once or twice a week, on stated occasions; perhaps it never comes because the world is too much with us, or because we are too much in the world. The true priest is always lonely but always seeking his brothers. He is not a joiner, he is a seeker, his soul knows the solitude, and there he finds God and kindred spirits seeking Him.

Souls are rarely found at the country-club house or on the golf links or in the gilded hotel caverns. There is much delusion or hypocrisy which sends ministers to fish for men in exclusive clubs, where there are mostly goldfish and lobsters.

The priest must rise above doubt though he may find refuge in dogma; but the prophet must rise above both. He must accept no practice, no institution, no belief as final; his soul is too near the creative fire for acquiescence. His eyes are panoramic. Before him pass the nations of the world, he sees them as dust on the balance, drops in the bucket; armies pass before him like grasshoppers, kings are but men, and men are kings. Civilizations and cultures, philosophy and science, they have their day and disappear. He has vision but suffers no delusions.

The prophet is never an optimist. The optimist is too cowardly to see the world as it is, therefore he paints it to his liking with rhetoric. The prophet is heroic, he sees the world as it is and loves it nevertheless, and because he loves it he wants it to become different. He looks from the moment to eternity, from the real to the ideal; he is always building "more stately mansions" long before the optimist has made himself at home under the old roof. The prophet lives in two worlds—the one with which he is in discontent and the other which he is building.

It is hard to train prophets; they must be inspired more than instructed. They can never be too cultured but they may be too refined and sing like canaries in a gilded cage when they should cry out like wild birds beating against the bars.

There is vast discontent, the voice of the people breaking like an angry sea

around the world; now silenced by oily words but never beaten back.

Too many children are begotten and born in dark tenements, too many men lie down on mortgaged beds at night and eat their insecure bread in haste and fear in the morning. Too many men are soon worn out and replaced by unworn youth, worn out in turn to produce dividends. The machine and economic law are God and his commandments. Everything is for sale, even the souls of men. Everything is for profit. The banks and the bankers embrace each other and beget war for profit.

In Russia the church was dispossessed by the Red Terror because the church became a partner of the White Terror. The church produced saints but no martyrs and no prophets; its soul, and it had a soul, was content with the mansions built it by the powerful and the rich. It had no revelations, and it hardly survived the revolution. It is living again because it has no "Little Father" to father it. Flung out into conflict it may help rebuild a ruined nation.

America has men, the church in America has men; choice men are at her call. She has money, the "widow's mite" and some of the millionaires' millions. She has organizations; new movements spring up like new models of cars; they are as easily started and as easily replaced.

The church lacks the priest's faith and reverence, prophetic power and prophetic vision. She is too satisfied by movements, and is dissatisfied only if the movements do not move and produce statistics.

The day before yesterday we had the social movement, then the healing movement and the institutional church; later came dramatics, followed by religious education attached to psychology, now the worship movement and tomorrow, who knows what? We have movements but not the thing which moves.

It is enterprise, the search for something by which to pull people to church, but it is not the soul in discontent, building "statelier mansions."

The church probably does not want prophets, but they come, they must come, and the school of the prophets must engender them even if the church is barren. The Kingdom of Heaven has to be within these buildings; the dream of it, the urge for it, the divine discontent, the divine creativeness, or they are nothing but show places to satisfy our vanity.

I have spoken as I have, not moved by envy, nor, I think, from misunderstanding as to what these stones mean or may mean. Neither do I claim prophetic voice, though I am a rustic coming from the black soil of Iowa where

An Armistice Program

This is the program used last year at Livingston, Texas, which was arranged by Rev. R. A. Clifton. Mr. Clifton has sent it on to *Church Management*.

PROGRAM

Song—*America the Beautiful*.

Invocation—Pastor.

Anthem by Choir—*The Land Where Freedom Reigns*.

Announcements.

Congregation stands in silent tribute, honoring Gold Star Mothers present.

Song—*Recessional*.

Sermon—*Lest We Forget*.

Lights out, Spotlight on Stage. Bugler blows assembly.

In uniform, and armed, Ex-Service Men, Marines, Sailors, and Soldiers form in Vestibule.

Guard of Honor escorts the British Flag to Stage. Guard stands at attention and audience stands while choir sings British National Hymn—*God Save the King*.

The Guard of Honor escorts French flag to stage. Guards stand at attention while solo is sung: French National Hymn—*Marseillaise*.

Lieutenant and Sergeant form escort of honor for Red Cross Nurse to stage.

Guard escorts American flag to stage, stands at attention while all sing *The Star Spangled Banner*.

Lieutenant steps forward and says: "Answer to Roll Call." Calls names of those who died in service. Corporal answers after each name: "Dead on field of honor."

Red Cross Nurse quotes last verse of "*In Flanders Field*."

All face West while the bugler blows taps. Following taps poppies are distributed by one of the veterans to the Gold Star Mothers present.

Breaking Ground for an Educational Building

(This is the service used by the First Baptist Church, Hoosick Falls, New York.)

Hymn—"Faith of Our Fathers, Living Still."—by the school.

Prayer—Rev. Lawrence A. Wheaton, Pastor of the Church.

Scripture—I Chronicles 29:10-16—School Superintendent.

RESPONSIVE READING

Leader—Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

School—And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not for it was founded upon a rock.

Leader—And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

School—And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it.

Leader—Sow to yourselves in righteousness, reap in mercy.

School—Break up your fallow ground for it is time to seek the Lord, till he come and rain righteousness upon you.

Leader—That the Faith of our Fathers may be remembered and within us continued, and caused to shine;

School—We Break This Ground.

Leader—That by thought, by word, and by deed, we may more abundantly serve our Lord and our fellowman;

School—We Break This Ground.

Leader—That we with joy may learn of his love and come to teach others of our great saving Power; of his great saving Power;

Leader—To the Glory of God, in the Love of Jesus Christ Our Saviour, and by the Grace of the Holy Spirit;

School—We Break This Ground.

ALL—Bless us this day, O Lord, and guide us in thy straight paths, that what we here begin today may be all to Thine honor and glory, both now and forever. Amen!

Then shall the spade be put into the ground, and the ground be broken, and we shall know that a good work is well begun.

Hymn—"To the work, to the work, we are servants of God,
Let us follow the path that our Master has trod."

there is economic discontent and no little spiritual decay, the country drained by the city.

I trust that I have spoken in harmony with what the men would say, the great and good men gone who labored in the drear, unacademic West Side; who, if they could see these buildings might think them a mirage, for they surpass all that they ever dreamed in stateliness and beauty. I trust also that I have spoken in harmony with the desires of your Faculty, of the generous donors, the architects, builders, and all

those workers who knew that they were doing more than merely laying brick upon brick and stone upon stone.

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!"

The Preacher as a Mystic

(Continued from page 84)

In the third place, the Spirit of God companies only with congenial companions. Obviously, this cannot mean that we must be perfect ere the Spirit enters, but it does mean unquestionably that the battle is on, and that we are definitely and unalterably committed to the lovely, the pure, the just, the true, the honorable. Perhaps because of familiarity with holy things, the minister needs to exercise the greater care that his moral sense be kept keen and true. This attitude involves both the renunciation of the bad, and the aggressive pursuit of the good.

Eager longing, stillness, susceptibility, moral integrity—these constitute the minimum of the indispensables of the mystic way.

What results accrue in the preacher's life from the mystical experience? For some, many marked results come at once. For others, perhaps most, as the realization of the experience is gradual, so the results are perceptible gradually. There is an *illumination*. One person reports: "I cannot say what the mysterious change was—I saw no new thing, but I saw all the usual things in a miraculous light . . . once out of all the gray days of my life I have looked into the heart of reality. I have witnessed the truth, I have seen life as it really it — ravishingly, ecstatically, madly beautiful, and filled to overflowing with a wild joy, and a value unspeakable." A clearness of vision, a sureness of one's self, a transfiguration experienced, that serves as a pattern by which to work in the dull, gray days, is what I mean by illumination. It was that clear conception of his task and his relation to the world which guided and sustained Paul amidst all the vicissitudes of his stressful, wonderful ministry. It is that sureness which makes it possible for one to face martyrdom for his cherished ideal.

The mystical experience also effects an *integration* of the entire personality. This one thing I do. The house is no longer divided against itself. Affections, intellect and will become harmonized and available for united action. And this integration enhances the preacher's power; it heightens his ability; it makes him able to do all things.

The apostles illustrate admirably the point in mind. Before Pentecost these ordinary men were vacillating, uncertain, unreliable. After Pentecost, under

the illumination of the Spirit's presence, with integrated personalities, they manifested a new and unusual power for service. It was the mystical experience which wrought the change.

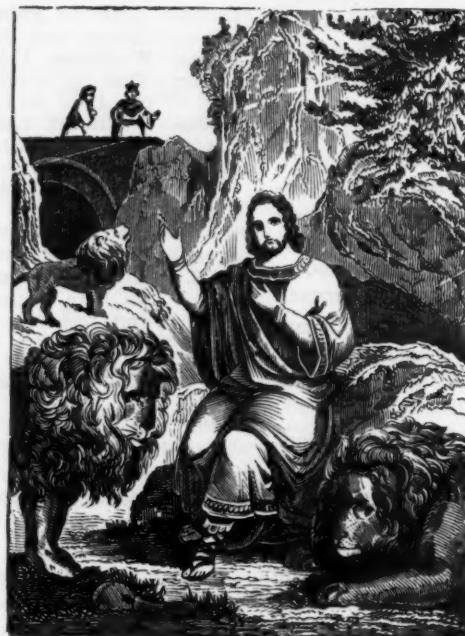
Like the water in the reservoir high up in the mountains waiting only for the opening of the gates to flood the plains below, so I conceive the resources of God to be available to us as we open our lives to Him. This the preacher as a mystic is endeavoring to do, and to me it seems a laudable ambition.

HOW TO ESCAPE EVIL

Very beautifully does the old Greek story of the sirens illustrate the method of safety in all temptation. Both Ulysses and Orpheus passed the sirens; both escaped falling victims to the allurements of evil, but by very different means. When Ulysses realized that he was near the sirens, he had the ears of his sailors stopped, and caused himself to be bound to the mast. When he came within hearing of the siren-music, he was charmed with it and struggled to free himself, calling loudly to the sailors to release him. The sailors not hearing, were untempted, and they rowed him by. That is all one can say. "It was small

credit to the character of Ulysses, though much to his prudential foresight." But when Orpheus came within hearing of the siren music, he played so sweetly upon the instruments he had invented, that he triumphed over the temptation to leave the ship, as did also his comrades. Some external mechanical device may succeed in saving a man from defeat today, but such a victory can secure him no immunity tomorrow. The only safety is an internal refuge. The music Jesus made in his own heart by the choice of the highest, was his sure antidote to the siren song of evil.

Henry E. Jackson in *Great Pictures As Moral Teachers*; The John C. Winston Company.



Picture No. 3

Daniel in the Lions' Den

A splendid view, not alone of Daniel but the lions. The artist is depicting that dramatic moment when King Darius came early in the morning to see how Daniel had fared during the night. Daniel looks very good indeed. The picture is good propaganda for vegetarianism. And the lions look very good, too, for having been denied their breakfast.

The Editorial Page

One Hundred Thousand Ministers Can't Be Wrong

(Our answer to our neighbor in the street car who placed all the responsibility for religious apathy upon the preachers.)

NO, my friend you have not thought it through.

One hundred thousand ministers can't be wrong. I am willing to admit many things you say about present religious conditions. I am sorry that we are not reaching the masses. I know that much preaching is over the heads of folks. I know that some preachers are commercial. I know that some are lazy and some are dishonest. But, not for one moment will I yield to any proposition that the ministers of America are not consecrated, unselfish and dead in earnest in their tasks.

I know something of the appeal of the ministry. And I believe that my experience is the common possession of most ministers. The call which came to me to preach the gospel would not be put aside. It had to be answered. And the sweetness of the decision was not that I was going to an easy field, to congenial work, or a sufficient salary. It was that I had accepted a burden which I resolved to carry; I had accepted a task for God and my fellow men. There was a vision which led me on.

I know of course that the details of life crowd out that vision. It is hard to keep the eyes constantly raised. Many preachers lose their spiritual power because of the monotony of their daily tasks. But one day it was there. There was the time when with a mist in their eyes they swore allegiance to a king more mighty than any who have sat on the thrones of men.

You are a layman and you profess an interest in the growth of the Kingdom of God. If your preacher has lost his vision you can help restore it. Even an indifferent preacher can become a flaming evangelist if he is backed by loyal, sacrificing laymen. And I never knew a great preacher who did not have followers preaching for him and helping to hold up his hands. If your church is empty, don't talk about it to the stranger you meet on the street car. Call together your fellow laymen. Unite them in a praying, working band for the success of your church. Try this for six months and you will decide that you have the greatest minister in the world.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Constitution and Religious Liberty

THERE is a lot of funny thinking going on about what the United States constitution guarantees. The friends of Roman Catholicism have very cleverly conducted their propaganda. From asserting that it guarantees that no man should be barred from holding public office because of his religion, they have advanced to the ground that a voter is disloyal to his country if he allows a man's religious affiliations to be taken into consideration in making a decision regarding his qualifications for office.

Even as good a daily paper as the Cleveland Plain Dealer strays from straight thinking when it says editorially:

"We concede, of course, the privilege of anyone to oppose the election of Smith on any one of many issues—his attitude toward prohibition, his record as governor of New York, his association with Tammany, his position with agriculture, foreign relations, waterways,—or on all of them—but to attack him for his religion is a blow not at him alone, but at an ideal which Americans have cherished since the beginning of the republic."

We quote this newspaper merely because it presents a concrete illustration of the type of thinking indulged in. The constitution, by no stretch of imagination, ever inferred that the voter should not be permitted to take in mind a man's religion, when trying to reach a decision as to his eligibility for public office. To construe it in that way at once brings a conflict with the most sacred right of American citizenship—that is the right of a man to think things through and to vote according to his own convictions.

If there is a voter who feels that a Roman Catholic, because of his allegiance to a foreign power, is disqualified for public office, he not only has the right to cast a vote against him but is under moral obligation to cast his ballot for that end.

It is psychologically impossible to ignore the religion of any candidate in making a decision regarding his fitness for office. The lawyer certainly feels it is his privilege to challenge a juror on this ground. What defender of a liquor law violator ever wanted a Methodist preacher to sit on the jury? Was his rejection considered religious bigotry? No, it was plain common sense.

A man's religion, if it is genuine, is a part of his life. It stamps him, characterizes him, identifies him. It is as essential a part of his character as

his training, his political experience, his domestic relationships. To assume that the voter has no right to take into consideration a candidate's religion is not alone a wrong interpretation of the constitution but it's poor psychology.

It just can't be done.

Honest Preaching of Great Themes

I HAD rather be a good preacher of great themes than a genius proclaiming the insignificant.

The brilliant preacher who uses his eloquence to exalt the minor issues of life, touching here and there upon the fringe of things, has a message, of course. But far better favored in the sight of God is the prophet who is resolved, that, in so far as he is concerned, his message shall be

one of eternal truths. Some may be missed in the distribution of the gift of genius. But all moral beings can become the champions of loyalty and truth.

Besides, this is a busy world in which we live. It is a busy age for the layman, and many calls seek his attention. He must decide quickly what things shall have his time. In the sifting, the little things fall away first, and the great issues remain. He will listen to the minister who knows the great issues of the soul. But the little themes, proclaiming black is black and white is white, merely irritate him.

And the preacher also is busy. His time is crowded. He too must decide between many things. He is not going to find himself tied to little issues. He is going to refuse to be a champion of trivialities. He is God's man, proclaiming God's truth to a hungry world. Any less an ideal than that destroys his very ministry.

As the World Goes By—

Feed My Sheep

Perhaps it was an unusual experience. On the other hand it may be an every Sunday occurrence. But I will tell it just as it happened. It is hard to recall any Sunday when I needed the inspiration of a good religious service more. I was away from home. There were many things to worry about. I was not sure that the experiment which I was trying out would justify itself. I needed a renewed confidence in myself. I needed some one to tell me I could trust my fellow men. Where should one find it but in the service of worship? I was hungry. There were many Peters who had heard the call "Feed my sheep." I went to church.

The first was a morning service. The service was better than the average. The music was good. But the sermon? It was true to the announced subject. It was, "The Greek Complexion of the Fourth Gospel." Good food for the sheep's intellectual hunger. Vespers found me in a second church. I selected one where I knew the sermon would not deal with intellectual themes. I was right. It did not. The subject here was, "Translation or Resurrection." I think he proved his point, but I never knew what it was. I started to church in the evening for a third time. But the announcement on the bulletin board stopped me. The minister had announced for his sermon subject, "Why Smith Must be Defeated."

Pretty stiff food for hungry sheep. If you preachers don't believe it, try it some time when you are away from home and hungry.

Bootlegging in Canada

Those folks who think that the Ontario system of liquor regulation will abolish bootlegging will be enlightened by an experience I recently had. Driving from Buffalo to Cleveland I picked up a young man with a Cornell banner. He wanted to ride through. In the con-

versation he told me that he had been across the Peace Bridge into Canada and had some very fine wine in his bag.

"According to the Ontario plan you buy it from the government, don't you?" I asked.

"Naw," he replied. "Every one who goes to Canada for the first time takes out a license and buys from the government. But after he has been there a week he knows he can get better liquor from the bootlegger at less cost. No one with any sense buys from the government."

So here you are, you fellows who are talking up the Ontario plan. Did this college lad know what he was talking about?

WISE FOOLS

The picture of some of these wise fools (Matthew 11:25) has perhaps never been sketched with more telling irony than by James M. Barrie in his play, "The Admirable Crichton." The characters are a family of society people and their butler wrecked on a desert island. They are possessed of an impressive variety of sophisticated learning and skill. They know Burke's Peerage by heart. They have a complete mastery of the technique of auction bridge. In the knowledge of good form for all occasions from a court reception to a hunt they are letter perfect. Yet they would have speedily starved to death had it not been for the butler. He alone had the knowledge of the common, elementary processes of sustaining life. Their crazy jumble of artificial learning had about as much connection with elementary human needs as if they had lived on the moon.

H. E. Luccock in *Preaching Values in New Translations of the New Testament*.

THE UPPER SANCTUARY AND THE GREAT SUPPER

An honored friend of mine in England tells this authentic and significant story:

"In New Zealand the Lord's Supper was being celebrated. The first rank having knelt, a native rose up and re-

turned to the rank and knelt down. Being questioned, he said, 'When I went to the table I did not know whom I should have to kneel beside, when suddenly I saw by my side the man who a few years before slew my father and drank his blood, and whom I then devoted to death. Imagine what I felt when I suddenly found him by my side. A rush of feeling came over me that I could not endure, and I went back to my seat. But when I got there, I saw the Upper Sanctuary and the Great Supper and I thought I heard a voice saying, "By this shall all men know that ye are my disciples if you love one another." That overpowered me. I sat down, and at once seemed to see another vision of a cross with a man nailed to it; and I heard him say, "Father, forgive them, for they know not what they do." Then I returned to the altar.'

G. A. Johnston Ross in *Christian Worship and Its Future*; The Abingdon Press.

L'ENVOI

When earth's last picture is painted
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died,
We shall rest and—faith we shall need it
Lie down for an aeon or two
Till the Master of all good workmen
Shall set us to work anew.

And those that were good shall be happy;

They shall sit in a golden chair,
They shall splash at a ten-league canvas
With brushes of comet's hair.
They shall find real saints to draw from—

Magdalen, Peter, and Paul—
They shall work for an age at a sitting
And never be tired at all.

And only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame.
But each for the joy of working
And each in his separate star
Shall draw the Thing as he sees it
For the God of things as they are.

—Rudyard Kipling.

ASK DR. BEAVEN

Question—What do you think of the advisability of having a church school council composed of representatives from classes, none below Intermediate, perhaps this council to advise and suggest changes and improvements in the school in general, to meet the superintendent, pastor and teachers as often as mutually agreed upon.

Answer—I think it would be well to distinguish between a church school council, in the sense of a governing body having control of your religious educational plans, and a council which would be made up of representatives of classes, simply to discuss the good of the School. The first is authoritative, the latter would be advisory. I am certain you should have the first, the second is optional and valuable.

It would be more normal to have the church school council the authoritative board organized, say, with pastor, superintendent and representatives from your official Boards and from the church at large, made up of people interested in religious education, probably in part elected by the church and in part selected for their peculiar fitness in this work.

In our case here, the pastor, the superintendent and an elected representative of the Board of Trustees, Board of Deacons, and Board of Deaconesses form the nucleus of the Council. They can elect four others at large. This body is authoritative and controls the appointment of teachers, departmental superintendents, etc., and supervises the working of the School. The superintendent is elected by the church.

With some such body in control of your School, it would be natural and wise from time to time to have meetings of teachers and class representatives to do the thing you suggest—advise and suggest changes and improvements in the School in general.

Question—The superintendent of my Primary Department, wife of the superintendent, is not the person for the work but thinks she is. She is not interested in improvements in method or equipment. How can I get rid of her and not raise too much of a row?

Answer—The problem of getting rid of people who are in positions of leadership but who are not fitted for them is one of the most difficult in all those connected with the handling of a volunteer organization.

Ordinarily the best way to handle it is to inaugurate the custom of having each superintendent take the position for a year and be subject to re-appointment by the school authorities. Each church school should be organized with a Board of Education which has authority in the matter of appointments of department superintendents. Under such circumstances, there is a clear-cut

authority and method for changing departmental superintendents.

It seems to me, if you have no such organization, that your best method would be to get it organized and work through it. If you definitely lock horns with your superintendent on the matter of his wife's work, you will probably either have to put him out as well as her, or go out yourself.

Sometimes a tactful method of settling things of that kind is to suggest a different type of work for the person now doing the task, leaving you free to fill that position.

Another way that sometimes works is actually to get that person into touch with better methods and better equipment, by sending her or him to State conventions, Sunday school institutes, or making up a party to go and visit some other church school where known better methods are used.

Ordinarily, for the pastor to step in and dismiss teachers or departmental workers over the head of a Sunday school superintendent, puts the pastor in a wrong position and creates bad feeling. There are few cases where it would be warranted.

Question—We are planning a twenty-fifth anniversary service in our church this fall. Can you let me know some features we might observe in connection with the service.

Answer—A twenty-fifth anniversary is a dignified event, and should be capitalized for all the values that can be secured.

If it is a one-day celebration, there certainly will be the historical feature. This probably would take the nature of a sermon or address, to be delivered by the pastor or church historian. It probably should be printed or written out, and made part of the permanent files of the church for historical purposes.

Another normal thing in connection with such an anniversary is an Old Home service, inviting all the old members back, showing pictures of the early days of the church, recounting some of its heroic struggles, introducing the older members, former pastors, etc.

Every institution should capitalize the inheritance of its past. We want never to forget those who have made the present possible. Such an anniversary makes it a normal time to let the church honor and appreciate the services of those who have gone before.

If such an anniversary is extending beyond one day, a Community Night or Interchurch Night can be introduced, or a Charter Member Banquet or some such feature that would naturally fit into the weekday program.

No such event should come and go without having the forward look. Probably some new goal should be set such as paying off a debt, the inauguration of

a campaign for some forward step in building, the undertaking of some new enterprise in religious education, community service, or in the foreign mission field, or something of that kind. A fine thing to do is to conduct a survey and see if there is a field that needs to be occupied, and start a mission.

Question—Are card playing and dancing inconsistent with the Christian profession? Why do nearly all pastors refrain from instruction and exhortation concerning amusements from the pulpit? I wish I knew where I might obtain strong booklets or pamphlets on the matter.

Answer—The question you raise is one on which there is such wide divergence of opinion that all I could possibly do would be to give you my personal reaction. To do that, however, in any way that would be adequate for public presentation, would involve all and more than the limits of the space which are allowed me in this magazine. My personal point of view on the matter is outlined rather fully in two articles which appeared in the Young People's Leader, published by the American Baptist Publication Society of Philadelphia, Pa. One on "Amusements and Friendship" under date of February, 1927, the other on "The Dance" under August, 1927. It would be impossible, of course, for me to copy these here. I refer to them so that you can secure them if you wish.

The reason for the changed emphasis on the part of many pastors to which you refer in your question is probably the feeling that there are many other things which bear as definite a relation to the Christian profession as do card playing and dancing; that an undue emphasis upon them sometimes makes those who refrain from them but do some of the other things feel smugly self-satisfied.

I agree most heartily with you that pastors should give instruction to their young people on the questions of the place of amusements in life and definite suggestions for wholesome amusements. Personally, I have dealt with this subject annually for years in handling my young people.

GOOD CHURCH PRINTING

Church Management will each month give one year's subscription to the minister who sends in what we consider the best piece of church publicity during the month. The publicity will be judged not alone on the worth while idea back of it but its execution into print. Display, type, paper and all other features will be taken into consideration. The item may be a calendar, poster, booklet or any other production.

Church Manager Needed

Editor Church Management—

I should like very much to add to Mr. Cashman's article, **MINISTERS AND LAYMEN—LISTEN**. There is a vast deal of truth in this article and I hope it strikes home to the laymen.

I am confident than many of our churches would be in a much more healthy state of affairs if the ministers had had some groundwork in the management of churches. The effectiveness and efficiency of many of our churches would be materially increased if every seminary required a minimum of six weeks instruction in the business end of the church. So far as I know the only course of this nature that it given is that given under Mr. Cashman's direction.

Perhaps one of the reasons for a lack of the appreciation of the necessity of business methods and business sense in the church world is the fact that so many students go out from the seminary, only to preside over comparatively small enterprises. The feeling is that in a small group business methods are not essential. Later on, when the group grows will be time enough to begin with business methods. That is a most misleading conception. It makes no difference what the size of the group is now, or is likely to be, the time to be business-like, to install business methods, is at the start.

The personality of the minister may draw a large membership, his preaching may be excellent, and tradition may hold a good congregation and to all outward appearances, the health of the church may be robust. Yet I am willing to prophecy that if a minister with good business methods at his command were to go in and examine the condition of that church, he would find numerous ways in which the health, the effectiveness of that church might be improved.

No one man can have wide enough experience in church management, no matter if he be well along in years, to make dogmatic generalizations in regard to church management. However, I am convinced that I am right in making the above assertion. I feel that I am right, because for twelve years I was intimately associated with the management of two large public utility concerns and two large government bureaus. There I had a good grounding in business methods. At the same time, I had excellent opportunity to compare from first-hand experience the management of several churches of moderate size. Now I have had the management of one church in New York's fastest growing borough, and associate interest in the conduct of several churches in the Metropolitan area. My conviction still holds that the effectiveness of our churches is materially reduced because of the lack of

installation and adequate operation of suitable machinery to keep the "spiritual powerhouse" functioning efficiently.

Indeed it is my strong conviction that the time is not far distant when churches in moderate sized cities and towns, up to churches in large metropolitan areas, will find it necessary to operate under dual management. There will have to be a preaching minister and a business manager or parish administrator, as they are called in some of our larger churches.

One might say that the business end of the church ought to be taken care of by the trustees, and in many instances it is. But how? In most instances on the trial and error method. Seldom do we have boards of trustees managing the business end of the church that have had previous experience in church management, and never special training. Therefore, much of the work of trustees is carried on by the trial and error method. The directors of a public utility are, most of them, experienced in the management of public utilities and, of recent years, many have had special training.

The wonder is that the churches have been able to function as well as they have. How well would the Commonwealth Edison Company of Chicago be managed if Mr. Insull had to be the Purchasing Agent, the Sales Engineer, the Auditor, the Advertising Manager, the Director of Research, the Employment Manager and all the other department heads? Not very well. Yet this is precisely what we expect of the majority of our ministers, that they shall be expert purchasing agents, sales engineers, auditors, advertising managers, directors of research and so forth ad infinitum.

A well-known English preacher asked me the other day how could one man direct so many activities? Said he, "Doesn't something have to suffer?" The only answer I could give, of course, was, "Something does suffer!" It is the effectiveness of our churches in meeting the problems of the modern age.

Laymen seem to forget that the church is in a very real sense a "spiritual powerhouse in the heart of a city." When they will provide the adequate machinery for its management and adequately trained men to operate this machinery, we may look for a gain in the spiritual life of the country, and not until then. In the last analysis the responsibility lies with the laymen. The one man church, except in remote rural communities, is fast becoming a thing of the past.

Kenneth C. Walker.
Hollis, L. I., N. Y.

GOD AND NATURAL LAW

One of the apt illustrations used by Doctor Harry Emerson Fosdick is that of an imaginary man whose house was near a railway. He tried to construct a time-table by noting the passing of trains. After a number of days he had worked out a fairly satisfactory schedule. He had been able to schedule the passing of trains and by this method had come to the conclusion that the trains were fairly regular. The whole thing, however, was spoiled one day by the passing of a train which had no connection whatsoever with the schedule he had been able to make out. He did not know what to do about it, but on making inquiry was told that it was a "special." Because he had been able to work out a time table on the basis of the ordinary running of trains was no reason why the superintendent of the road should not send out a special train when there was need for it. The scientist is very much like this man. He tries to discover the laws of God's universe, not by direct revelation, but by watching the effects and trying to record results, and in the end drawing conclusions from what has taken place. When he has done this and has verified it times without number, he is able to say that he has now discovered one of the laws of nature. We have come to look upon these laws as dependable, and in hundreds of cases our daily lives are what they are because of the dependability of nature in continuing to do what certain men have discovered were the laws of their operation. There would be no more incongruity, however, in something taking place which goes beyond the possibility of explanation that there is in a "special" on a railway.

Edmund D. Soper in *What May I Believe?* The Abingdon Press.

DO WE STILL NEED RELIGION?

Roger Babson recently reported a conversation with the late Charles P. Steinmetz, undoubtedly the world's greatest electrical engineer. They were talking over prospective future inventions in the fields of radio, aeronautics, power transmission, etc. Babson asked Steinmetz: "What line of research will see the greatest development during the next fifty years?" After careful thought, Steinmetz replied: "Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched.

Article by Arthur J. Todd in *"Religious Education"*; February 1928.

WHAT TO DO IN NOVEMBER

A Department of Reminders

Special Days

Nov. 1—All Saints Day
Nov. 6—Election Day
Nov. 11—Armistice Day
Nov. 29 Thanksgiving Day
Nov. 30—St. Andrew's Day

Birthdays

Nov. 3, 1794—William Cullen Bryant
Nov. 10, 1483—Martin Luther
Nov. 13, 354—St. Augustine
Nov. 13, 1850—Robert Louis Stevenson.
Nov. 28, 1829—Rubinstein
Nov. 30, 1835—"Mark Twain"

Special Occasions

Nov. 11-16—Father and Son Week.

Special Sunday Services

Three Sundays in November afford an opportunity for the presentation of special programs. November 4, the Sunday before election, can be utilized for a program on good citizenship. Emphasis can be placed upon the duty of every citizen to vote. Because of a possible diversity of political ideas on the part of the church membership, it may be well to be non-partisan as far as the sermon is concerned. Each minister, however, will have to be a law unto himself in this regard.

Armistice Day falls this year upon Sunday. The recent signing of the Kellogg Peace Pact by the great nations of the world affords abundant opportunity for a glorious celebration on this date. The church has every opportunity to capitalize the occasion with appropriate services.

The Sunday of November 25th is the pre-Thanksgiving Sunday when a special Harvest-Home and Thanksgiving service can be presented. Here are three opportunities that the wide-awake minister will not overlook.

Father and Son Week

The second week in November has come to be known as Father and Son week. This should be the occasion of a great get-together meeting, featuring the men and boys of the church. The Men's League or Club or Bible class should be enlisted to sponsor the movement. A banquet should be prepared with a lively program and a top-notch boy's speaker. Smaller communities will do well to unite in their Father and Son program, especially where the church membership is small, for there is little enthusiasm in the small meetings. If all the churches can be enlisted in a community-wide Father and Son banquet it will be well worthwhile.

Where a church has a special organization of boys such as a Boy Scout troop, meetings can be arranged to which the fathers are invited as guests.

Thanksgiving Day

There are several plans that may be used for the sake of variety in the observance of Thanksgiving. Where it is difficult to get a morning congregation for the Thanksgiving service many churches successfully utilize the preceding Wednesday night for the observance of the religious service. Others find that Thanksgiving night has been

LAW AND INDEPENDENCE

By Paul H. Yourd

The love of independence is inherent in almost every breast. The mere idea of it inspired Burns to write,

"To catch dame Fortune's golden smile,
Assiduous wait upon her;
And gather near by ev'ry wile,
That's justified by honour;
Not for to hide it in a hedge,
Nor for a train attendant;
But for the glorious privilege
Of being independent."

And yet in spite of his great desire for independence, Burns was bound hand and foot by low passions and appetites. There are many who boast of independence and claim that they are bound by no law, who nevertheless yield obedience to some power.

It is absurd to imagine that law has no dominion over us. Merely to live, there must be obedience to the laws of nature. Kipling bluntly put it thus:

"Now these are the laws of the jungle
and many and mighty are they;
But the head and the hoof of the law,
and the haunch and the hump
is—Obey."

Not only must there be obedience to the natural law, but also to the moral. Whether the motive that prompts this obedience be fear, reason, or love, the requirement is the same.

In the long run, he who obeys the law profits. It seems that many lawbreakers escape every penalty, while many innocent of any wrong doing have to suffer for the sins of others. But, in the end, the law breaker pays, while the law observer enjoys many rewards. Healthful bodies and clean minds and pure souls are of greater value than tainted fortunes, corrupt mansions, and blasted hopes. Peace of conscience is a reward worthwhile. The love of God is more satisfying than the ephemeral pleasures of sin, while friendship with Jesus Christ is the highest blessing conceivable. These are some of the rewards of those who observe the Divine requirements.

the best time for the religious observance of the day. Many communities observe a union service at a morning hour on Thanksgiving day. Every effort should be made to provide an attractive service, and to redeem the day from being given over entirely to social and athletic affairs.

Fellowship Canvass

The Sunday of November 18th can well be set aside for a Fellowship Can-

vass. The entire parish should be carefully mapped out, and a roll made of all members and adherents, from the official board down. Interest should be aroused in the plan of personal visitation, and the cooperation of the working membership of the church should be enlisted to do the calling. Inform the people to be called upon in advance by letter, what is about to happen. Call on the indifferent, those who have grievances, the old people, and the shut-ins, and new families. Splendid results have been reported by the churches that have worked this plan through several seasons.

Membership Campaign

There is no better way to follow up the activities that precede the Rally Day, than by organizing a membership campaign. If the Rally Day and the Fellowship canvass are a success, there will be many new names on the minister's prospect roll. Through a campaign of several weeks new members should be diligently sought, and it will be found that the enthusiasm of the church will grow by leaps and bounds, if, at a public reception on some suitable Sunday in November, a large group of new members is to be received into the church.

This gives the incentive for a splendid social affair in the church parlors during the Thanksgiving season when a reception for the new members can be held.

Election Day

Only once in four years such an opportunity presents itself as comes to us this November. The national election this year promises to be a very exciting one. Through one of the Men's organizations of the church, open house can be held election night. A motion picture can be shown or entertainment of other character presented. A lunch of coffee and doughnuts can be served. The big event of the evening, however, will be the election returns which can be secured by special wire run to the church or by the courtesy of the local newspaper, or telephone and telegraph companies. Where these arrangements are not possible the radio will afford a splendid substitute.

Vesper Services

As the evenings are becoming shorter, and people are not spending the afternoons in the automobile as in previous months, opportunity is afforded for the successful presentation of a variety of vesper services. Where suitable musical talent is available, emphasis can be placed upon the music. The sermon can be presented or omitted, to suit the demands of the locality. A vesper service featuring the young people, and in charge of the young people, has been found to work out very successfully.

Every Member Canvass

For those churches who hold the Every Member canvass in November, it is important that preparations begin at least a month or six weeks in advance. Now is the time to begin all advance preparation for this important work. A word to the wise is sufficient.

Memories That Bless And Burn

An Armistice Day Sermon

By Rev. Charles F. Banning, Syracuse, New York

I AM taking my subject this morning from that line in "The Rosary," "O memories that bless and burn." I am taking my text from Paul's letter to the Galatians. Paul, you remember, had been one of the followers of Pharisaism, one of the most promising young men among the younger generation of the Pharisees of his day. But Jesus had laid his hand upon him, had beckoned him to follow, had bought him with a price, had called him into his service. Thereafter Paul had forsaken the religion of his fathers, had forsaken his friends, his home and the law, and had become a bond-servant, a slave of Christ.

When the word was passed around among the Pharisees that the prize pupil and future leader had forsaken their ranks and had joined the ranks of the enemy, disappointment and anger filled their hearts. They hated the Christians, and they hated him as a traitor. They put every hindrance in his way, time and again trying to take his life. At the time of the writing of this letter to the Galatians these enemies of Paul had been following him for many years. They had followed him to Galatia where he had established his church and had told the people that Paul was an impostor, that he was not an apostle, that he was playing the game for what he could get out of it, that he was acting from a selfish motive. These enemies persuaded the people to turn against Paul. The letter to the Galatians is an answer to that charge of his enemies by the aged apostle Paul. It is, no doubt, one of the few letters which Paul wrote with his own hand. Because of his poor eyesight, most of his letters were written by Timothy, and others who did his writing for him, Paul simply signing his name. This, however, was an important letter and we have reason to believe that the entire letter was written in Paul's own hand writing. As he comes to the last page and the next to the last verse the aged soldier straightens up and sits at attention. We can almost see the thin white hair blown back from his wrinkled brow, we can almost see the lines of determination in his face, we can see him dip his pen, and the fire flash from his eyes, as he

delivers this ultimatum to his enemies, "Henceforth let no man trouble me for I bear branded on my body the marks of the Lord Jesus."

The slave of that day was always branded with the mark of his master. Often it was a needle burned through the lobe of the ear. Sometimes it was a mark burned on the back of the hand. More often the initials or the mark of the owner were burned on the forehead of the slave. Slaves of that day were marked and branded just as cattle on the western plains were marked a generation ago. To a slave who bore such a mark, it was a memory that burned with suffering, hatred and sorrow. To Paul the marks that he bore branded on his body were memories that blessed and were sacred to him. He had been shipwrecked, he had been beaten with stripes, leaving probably a hundred or more scars on his back where the whip cut through his skin. He had been in prison with iron fetters, and he, no doubt, had scars on his wrists and ankles where the fetters had worn. His brow was furrowed with care, not for his own safety or welfare, but over the Christians and the churches in whom he felt a deep interest. His heart was scarred with the sorrow and anxiety for these young Christians who might be easily led astray. As he nears the end of his long tedious letter, he issues a challenge, "henceforth let no man trouble me." He is dismissing the charge of his enemies who claim that he was not a fighter, that he was an impostor. He challenges these soldiers to show their marks of battle. It is as if he were saying, "before my enemies say that I have been an impostor and have preached Christ selfishly, let them show some marks of suffering for Christ, let them show the marks that they have received in their suffering for his service. They have none to show. Then let them keep their silence, for I bear on my body the print of him whom I serve. These marks that you see are not scars from greed and gain, but are scars of battles fought in Christ's name." These scars on the body of Paul were memories that blessed the life of Paul, the Galatians and countless other Christians.

David Livingstone the pioneer mission-

ary to Africa was one day crossing the jungle when he was attacked by a wounded lion which crushed the bones of his left shoulder, and in a second more would have taken his life, had he not been shielded by a native Christian who paid the price of the life of Livingstone by giving up his own life. All the rest of his life, David Livingstone bore the marks of the Lord Jesus made by the lion. That experience was a memory that blessed and burned the life of the missionary. Whenever he felt discouraged, when he felt tempted to leave Africa, to give up his missionary work, to return to London where a flattering offer had been made to him, it was this memory that blessed him and kept him at his task. He had been bought with a price. They called Livingstone a fool for wasting his life in Africa, they offered him inducements to come back and live a life of ease. Livingstone, like Paul, said, "henceforth let no man tempt me to give up, for I bear on my body the marks of the Lord Jesus."

A few years ago there was held in the city of Boston a patriotic celebration. There was a long parade. The central figure of that parade was an old man dressed just as he had been dressed as he came back from the Civil War. He wore the same uniform that he had worn when he faced the enemy, the same shoes were on his feet that he had worn as he marched with Sherman from "Atlanta to the sea." He carried on his back the same knap-sack and the same blankets on which he had slept in a Southern army prison camp. On his head was the same hat that had sheltered him from the sun and rain nearly sixty years before. The same canteen which he had filled from the muddy water of some southern stream, hung from his belt. The same revolver with which he had fought for his country was on his shoulder. As the foremost part of the parade passed along the street, the people shouted and cheered and sang. Memories that had blessed their lives, were recalled and they produced cheer after cheer. When the old soldier, however, dressed just as he had been dressed long ago, came down the street, there was no cheering. That would have seemed empty and hollow. There was

(Continued on page 110)

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Memories That Bless and Burn

(Continued from Page 108)

no handclapping. Somehow that seemed out of place. As the old soldier passed along the people uncovered their heads and bowed both heads and hearts. Here was a memory that burned. A memory of devotion and sacrifice, the spirit of which is too largely gone today. The memories of his willingness to give all that he had, burned through their selfish lives and motives. He bore on his body the marks of loyalty, patriotism and devotion.

What are the memories that bless our lives? They are the accomplishments of our early days. Who of us is not proud of, and impressed by the memories of some act of skill, courage or service which he may recall from by-gone days? It is always interesting to hear a group of people telling of their athletic prowess, of the success in hunting or fishing or some other achievements of early life. Who is not proud today of the memories of early loyalties, when temptation was faced in spite of persecution or criticism. Who cannot recall with joy some sacrifice made for those whom we loved? Memories that bless are the memories of deeds that we have performed that have cost us something; memories of friendships that have enriched our lives; memories of friends that have shown us what we might become; memories of others who have given the last full measure of devotion to God and country are memories that bless. These are they that bear on their bodies the memories that bless and burn their lives, throughout time and eternity.

These are not the only marks which our bodies bear. There are marks on our bodies which we recall with shame and they are memories that burn. What are these memories that burn? They are the ideals which we have had and have lost, or have fallen short of attaining. They are the battles which have been fought and in which we have been defeated in our own secret life. They are the habits which we have formed that have dwarfed and twisted our lives, so that we no longer are the image of God. They are the days when we were traitors to God. These marks were made by sacrifices, but they were made upon the altar of selfishness. They are the marks which we bear branded on our bodies which are not the marks of the Lord Jesus.

Read in the Old Testament the story of King Uzziah, the king who came to the throne with the greatest promise of any king of the Old Testament. A king of unusual ability and talent, who came to the throne at a time of unusual opportunity, and who was very successful during the early day of his career.

Then pride and greed took hold of him and Uzziah spent the last days of his life alone, a leper. On the walls of his tent where he lived, two pictures might have been hung. On the one side was the picture of Uzziah as he might have been, and on the other wall, the picture of Uzziah as he was. As he looked at these two pictures, there would have come crowding into his mind memories that burned. Who of us cannot see such pictures in our own lives when we think of what we might have been, as compared with the miserable failures that we are?

What marks do you bear on your body? Armistice Day should be a day when we honor the past, when we join and bow our heads to those who have sacrificed for us. We do well to set aside a day for this purpose. The memories of the World War are memories that bless our lives. But the debt that we owe cannot be paid in one day nor by looking to the past. Armistice Day should also look to the future. Will the next generation have cause to set aside a day and observe another Armistice Day which will follow another war? If fifty years from today you could walk the streets as the soldier did in Boston would people cheer or sneer, would they bow their heads in memory of the lives who sacrificed and served, or would they turn away in contempt from a life of greed and luxury? The memories of Flanders Fields and Gettysburg are the memories that burn because we have failed to live up to that ideal which was bought with a price. Every time you think more of yourself and comfort than you do of your duty you betray that trust. Everytime you choose selfishness in place of service, you are turning a memory that ought to bless into a memory that will burn. Every time you meet a temptation and fail to conquer, you become a coward, a traitor to those who have fought for you. You are sowing the seed of memories that will not bless, but will burn not only your own lives, but the lives of your children's children.

Paul had fought his battles, Paul had won his victories, Paul knew the strength of the enemy, therefore Paul could say without fear, "henceforth let no man trouble me for I bear branded on my body the marks of the Lord Jesus." Will they say of us that we bore on our bodies the marks of the Lord Jesus?

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Churches which contemplate an Old Home Week will be interested in this outline of the program of such a celebration at the Immanuel Evangelical Church, Syracuse, New York.

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SUNDAY SCHOOL

7:30 P. M.

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G. F. Wallace, Chairman

TUESDAY, SEPTEMBER 11

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Marlow Shepherd, Chairman

WEDNESDAY, SEPTEMBER 12

Old Home Week Supper

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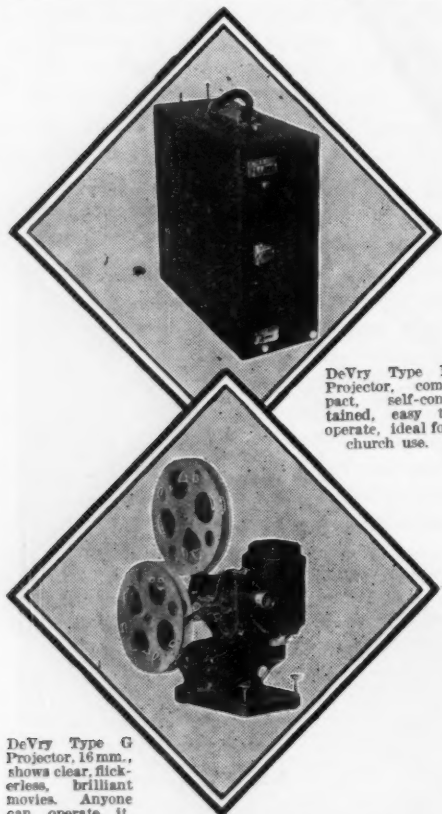
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Nature's Bedtime A Sermon For Boys and Girls By Arthur L. Rice, Salt Lake City, Utah

I WONDER how many children like bed time. Perhaps I had better not ask, for some children, (just a few, of course, and probably none of you children here), do not like to go to bed. Your mothers may think that bedtime is a busy hour, but what do you suppose they would do if they had not one of two children to put to bed, nor even a dozen of them, but hundreds, and thousands, and millions who must be tucked away to sleep? What a task! but that is just what Mother Nature is doing right now.

One November day a poet walked through the woods, and wrote these words: "Each day I see new coverlids tucked in, and more sweet eyes shut tight; Sometimes the viewless mother bids her ferns kneel down full in my sight. And half I smile, and half I weep, watching all things lie down to sleep."

The flowers have had their summer time of warm and sunny days. Night by night it has grown colder, and the nippy frosts have pinched their faces. Bed time comes for growing things. And then one night it got colder still, and when we looked out the next morning we said, "Everything is frozen, and dead." But is that true? Truly, many of our cultivated flowers will not come again unless we plant new seed, but the great wild family of growing things is waiting for the most part, tucked snugly away from the cold, waiting for the time to waken.

The wilted and blackened stalks we see are just their old clothes which they have left by their bedsides, while they have crept into bed where they will sleep until the spring. Leaves fall and cover them. The snow will soon be sifting down its fluffy, woolen blankets to keep them warm. Days and nights will be still colder, but what will they care? Snow, and wind, and ice cannot hurt them where they lie as snug as ever you lay in your own soft, warm bed.

We say that Mother Nature has put her children, millions upon millions of them, to bed; but I am sure I need not tell you that this is what we mean: God takes care of the tiniest flowers, and the trees, and all growing things. He has put them to bed until the warm days of spring shall come.

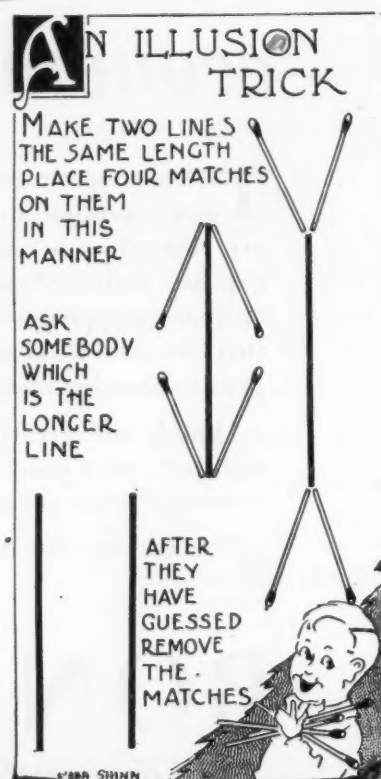
Even some of the animals hear the bedtime call, and go to sleep for long weeks. Into caves and holes they crawl

away and forget the winter's cold. They even forget to be hungry, so soundly do they sleep for the days and weeks of their long naps.

Are the animals afraid to go to sleep? Do the flowers hang back, and wish they could "stay up just a little longer"? No, when Nature's bedtime comes there is no questioning. Like good children away they go to be tucked in. Surely! for the spring will come bye and bye. The warm days will bring up little inquiring shoots from beneath the sod, and soon happy flower faces will be laugh ing out over the green hillsides.

That is all in God's care. When the time comes He will sound a call which the children of the wild all know, and they will burst forth in beautiful new clothes in place of the old withered rags which now hang so limply. "Trust God," the flowers say. "After the night comes the morning; after winter comes spring; and God, who gives his children sleep, will call them when the morning comes."

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What the Writers have to Offer

Doctrinal

"Old Faith and New Knowledge", by James H. Snowden. Published by Harper and Brothers. 279 pages. \$2.50.

Dr. Snowden has already established his reputation as a sound, clear and fearless thinker, by more than twenty volumes dealing with various aspects of the Christian faith. Once a pastor, then for years a theological professor, and now the editor of a denominational weekly he is better equipped than most men to offer constructive leadership to the Christian circle. He unites intellectual depth and sincerity with a deep devotion to the central truths of the Christian faith, and in this book he has made a most vital contribution to the need of the time.

Defining modernism as "the principle and progressive process of continually unifying our total experience in knowledge and life, bringing the old faith up to date and enlarging and illuminating it with new truth," he shows most convincingly that the modernistic principle has always been at work in Christian thought and that there is nothing in the conflict of the last few years either essentially new, or alarming. It is an age-long and necessary process and one that is bound to bring forth fruit, provided it be used in a constructive sense. He has written his book with this end in view.

There are twelve chapters in the book. In the first he states the problem and defines his terms. In the next three, he treats of religion and science, and the relationship between them. In the next five he indicates how the principle of modernism has been at work in the development of the Bible, in the apostolic church, and in Christian history. His next chapter deals with historic conflicts between theology and science. A chapter follows on the issue as it is today, and the final chapter is an admirable summary of what has gone before.

In a book so carefully written, with such weight of authority, evident learning, and clarity of style, it is difficult to pick out any one special section for praiseworthy emphasis. Perhaps the chapter on the general relations of religion and science can receive this distinction. But the entire book, from first page to last, is a worthwhile contribution to all who are interested in thinking through the problems and tasks of contemporary Christianity in the light of its long history.

The extremists on both sides will repudiate the book. The extreme fundamentalists will aver that Dr. Snowden can hardly be regarded as a Christian. The extreme modernists will claim that his definition of modernism does not go far enough. For the reasonable, fair-minded group who make up the huge majority, the book will be a distinct help.

Religious Best Sellers

Christian Century Book Service, Chicago

Catholicism and the American Mind
—Garrison.

Quotable Poems—Clark and Gillespie.
The Daily Altar—Willett and Morrison.
Science in Search of God—Mather.
Credentials of the Church—Davis.
Old Faith and New Knowledge—Snowden.

Presbyterian (U.S.A.) Stores

Quotable Poems—Clark and Gillespie.
Catholicism and the American Mind
—Garrison.

The Graphic Bible—Browne.
Ministerial Ethics—Harmon.
Ministerial Practices—McAfee.
Old Faith and New Knowledge—Snowden.

American Baptist Publication Society

(Philadelphia Office)
Preaching Values in New Translations
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Our Bible—Main.
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Background of the Bible—Booth.
Parables of Jesus—Buttrick.
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Methodist Protestant Book Concern

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Lamps of Gold—Porter.
Christ at the Round Table—Jones.
Parables of Jesus—Buttrick.
Fiery Crags—Boreham.
Christ in Shakespeare—Morrison.

Pilgrim Press, Chicago

Quotable Poems—Clark and Gillespie.
Beliefs That Matter—Brown.
Present Day Trends in Religious Education
—Shaver.
Problems and Principles in Social Living
—Weston.
Background of the Bible—Booth.
Certainty of God—Gilkey.

W. P. Blessing, Chicago

My Belief in Immortality—Gates.
Old Faith and New Knowledge—Snowden.
The Parables of Jesus—Buttrick.
Second Isaiah—Torry.
Bible under Fire.
Certainty of God—Gilkey.

Selections of the Religious Book Club

(September)
The Background of the Bible—Booth.
The Religion of Jesus—Bundy.
Christ in the Poetry of Today—Slack.
A Philosophy of Ideals—Brightman.
Charles W. Eliot—Saunderson.
The Graphic Bible—Browne.

It goes to the root of the matter. It is written in a fine spirit of tolerance. It is valuable most of all, to those who desire to love God with their minds as well as their hearts.
F. F.

The Christian Experience of the Holy Spirit, by H. Wheeler Robinson, M.A., D.D. Harper and Brothers. 295 pages. \$3.00.

The Holy Spirit in St. Paul, by R. Birch Hoyle. Doubleday, Doran and Co., Inc. 319 pages. \$2.50.

Both of these books, written by distinguished English scholars, are valuable for all students of the Christian doctrine of the Holy Spirit.

In the first the principal of Regent's College provides the initial volume of what is to be a series of books of apologetics which find their starting-point of theological reconstruction in an analysis and interpretation of contemporary spiritual experience as it results from or rebels against the doctrinal formulations of the past. The work is grouped into three divisions: the approach through experience, the work of the Holy Spirit, and the Holy Spirit and the Godhead.

In the second we have a more limited and specialized treatment. The author deals with the Apostle Paul's conception of the Holy Spirit, its place in his thought and life and his observation of its workings in the developing Christian fellowships.

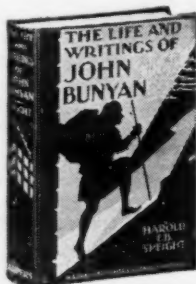
Both of these books are marked by the very thorough scholarship which is characteristic of the British thought and training. The arrangement of the chapters and the logical treatment of the themes are admirable. Neither book could be described as affording homiletical value except in so far as honest and fearless study will increase the note of inner authority in a preacher's message. These two English scholars have broken new ground in a neglected field where the promise of a harvest lies.
F. F.

The Case for Christianity, by Clement F. Rogers, M.A. Harper and Brothers, New York. 278 pages. \$3.00.

The Professor of Pastoral Theology, King's College, University of London, offers to American readers an outline of popular apologetics. For eight years at least once a week for an hour or more Prof. Rogers faces the heckling crowds of Hyde Park, and, in his ingenious way, answers their practical questions and criticisms about Christianity. With this background, the author discusses without prejudice, in fact with a tremendously broad spirit, such topics as the essentials of Christianity, the person of Jesus, a purposive universe, the conscience, and Christian Theism.

It seems as though the author is attempting to give the lay mind a system of theology which may be meaningful. His method is historical. Extensive use of footnotes, with brief quotations, adds

THE LIFE AND WRITINGS OF JOHN BUNYAN



By HAROLD E. B. SPEIGHT
With an introduction by
FRANCIS GREENWOOD PEABODY

The appearance of this book is particularly appropriate in that 1928 marks the ter-centennial celebration of the birth of the author of *Pilgrim's Progress*. Professor Speight is professor-elect of Biography at Dartmouth College and his treatment of the life of John Bunyan is both scholarly and sympathetic. "The fruit of keen, thoughtful personal study of Bunyan's life and writings," — Record of Christian Work. \$2.00

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authority and interest and there are appendices and complete index.

Prof. Rogers believes that the church must explain the mysteries of God and defend them from attack. At the same time, it must train men to think so that they may better understand God, and know the significance of defending His purposes. Greater still than this responsibility upon the church, is the one to guide all men so that they will uphold the right in those questions where the ways part. The volume is a defense of a practical Christianity. It is so well written that it appeals to the scholar and the layman. There are many men whom I know, who are looking for just such a volume as this, and I can thoroughly recommend it to the layman who thinks. R. W. A.

The Church

The Unitarians, by Henry Gow, M.A., D.D. Doubleday, Doran & Company, Garden City, N. Y.

Unitarians are probably less understood by orthodox Protestants than are Catholics. One of the reasons for this lack of understanding, although not the most important one, is due to the fact that no one has ever had the authority to speak for Unitarians in matters of belief, each individual Unitarian being a law unto himself. Just as soon as some one attempts to tell what Unitarians believe, which is seldom, several voices are heard in protest.

In writing this book, which is one of a series edited by L. P. Jacks bearing the general title of *The Faiths: Verities of Christian Expression*, the author realizes the difficulties of his undertaking. He has used the utmost care, in telling the story of Unitarianism, to avoid the appearance of being dogmatic. He has probably come as near telling what Unitarianism really is, as is possible for any one man.

Unitarians generally will agree with him when he says:

"The idea that Unitarianism is mainly concerned with denying the doctrine of the Trinity has never been wholly true. It is entirely untrue of modern Unitarianism, and it is untrue of Socinianism. It is the doctrine of the Atonement, of Original Sin, of Eternal Punishment, which are connected more or less closely with the doctrine of the Trinity, which Unitarians have denied most emphatically. In affirming the humanity of Jesus, they are not speculating about the internal economy of the Godhead, but considering the nature of man, the way of salvation, and the will of God." E. D. L.

The Presbyterian Churches, by James Moffatt. Doubleday Doran Co. 187 pages. Price, \$2.00.

This book is one of "The Faiths Series" edited by L. P. Jacks. Dr. Moffatt states his purpose in the preface, "The book is no more than a short study of the faith and worship and service of our Churches. I hope it may remove some of the odd misconceptions which are still lingering in certain quarters, for such misconceptions are the soil of prejudice and misunderstanding. But I also hope that this exposition of the Church principles for which and by which we may be of service to some within our own gates."

Dr. Moffatt succeeds splendidly in his purpose. One cannot read his book without a better understanding of the Presbyterian Churches. The second Chapter In *The Beginning* sets forth the Constitution of the apostolic Church. Dr. Moffatt brings all his rich scholarship to bear on this theme. He presents splendid evidence that there was no higher order of the Christian ministry than presbyters, who discharged the full functions of the ministry, administered the sacraments, preached the Word, ordained ministers, cared for the souls of their people, and supervised the discipline, service, and enterprise of the Church.

This is followed by four historical chapters. Chapter seven sets forth Presbyterian doctrine; eight, the Ministry and The Sacraments. Perhaps chapter nine is the most valuable for the practical man superficially studying the churches. It sets forth How A Presbyterian Church Works. That is what most people want to know, and Dr. Moffatt tells us in a clear cut, scholarly way.

After a chapter on Worship and Devotional Life the book closes with a challenge entitled, *Today and Tomorrow*.

This is a book every young Presbyterian ought to read. It is a book of profitable reading for any one seeking a better knowledge of the Church.

N. J. C.

Religion and the Commonweal, by Herbert Maynard Diamond. Harper and Brothers. 305 pages. \$2.00

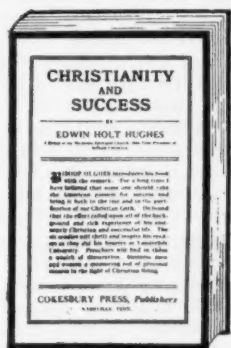
The last twenty-five years have been especially rich in the achievements of a scholarship which has given us unsalable evidence that the religion of the educated man of today cannot be separated from the dim gropings of his primitive ancestors. In "Religion and the Commonweal" Dr. H. M. Diamond, Professor of Economics in Lehigh University, discusses religion as a "universal human phenomenon" which can only be understood in the light of the superstitions, beliefs and aspirations of primitive man. The work is thoroughly scholarly and bears all of the characteristics of a book which is the product of years of research and thought. Two main ideas run through it. The first is that man has had painfully to grope his way from darkness to light. The second is that our modern points of view can be explained in many instances on the basis of the beliefs of the men of an earlier day. The volume contains much valuable information and many ideas which will inspire cerebration on the part of the reader.

In the preface the author tells that the ethnographic material on which the book is based was first assembled in connected form as a doctoral dissertation. One would suspect as much. With all of its excellences the work is handicapped by a technical style, highly suggestive of academic cloisters. Part V, containing the last two chapters of the book, is however, entirely free from this defect, and there are other brilliant, humanly written paragraphs. L. H. C.

Adams, John Quincy: "So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

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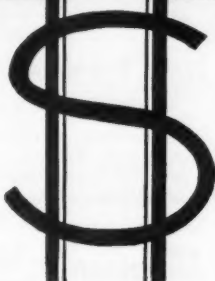
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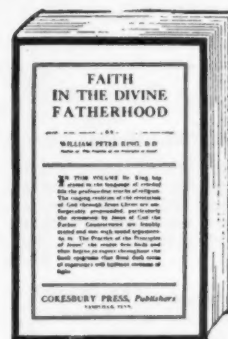


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A Little Book Talk

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The Bible

The Graphic Bible, by Lewis Browne. The Macmillan Company. 160 pages. Illustrated. \$2.50.

The Picture Map of the Holy Land. R. R. Bowker Company. \$2.50.

Here are two publications to help make the Holy Land understandable.

Lewis Brown has attempted something out of the ordinary, and has carried through. He gives in a brief compass the entire Bible story, from the creation to the work of the apostles. A scholar has demonstrated that he can write for the uninformed. A Jew has shown that he can sympathetically interpret the Christian scriptures.

No questions of scholarship are raised. The narrative is brief, straight to the point, and made doubly plain by the use of graphic maps which are the work of the author. The book marks a new epoch in Biblical literature, one which Christian people and others will be quick to appreciate.

The picture map is another effort in the same line. It is a wall map in seven colors, on heavy parchment paper, 22 x 32 inches. It is a beautiful wall decoration. The legends and history of the Old Testament and the New are shown very vividly. In the great sea float boats of different eras, showing the expanse of history. It is an admirable piece of work for the Sunday school or home study. W. H. L.

"The Speaker's Bible" (Acts II), by James Hastings, D.D. W. P. Blessing Company. 256 pages. Price, \$3.50.

This volume of the Speaker's Bible maintains the high level that characterizes all Dr. Hastings' works. For young preachers seeking the way or old ones who have lost it, this volume sets forth patterns of good expository preaching. These sermons reveal what a student can really do with the book of Acts as preaching material.

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Youth

Finding the Trail of Life, by Rufus M. Jones. The Macmillan Company. 148 pp. \$1.75.

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Charles Scribner's Sons, New York

book he depicts his boy life in a New England village, and traces the influence of a somewhat remarkable Quaker neighborhood. Quaker meetings, school masters, Yankee boys, traveling preachers, all pass vividly before the reader who walks with a considerable degree of reality back over the trail with Jones.

Although there is a deal of religious philosophy and psychological observation in the book, it is so full of incidents and experiences written in fascinating narrative that boys and girls will enjoy it as much as those who are more mature.

The unique thing about this autobiographical sketch is the fact that it depicts not only the "paths which a man walks with his feet or covers with his boat," but also "the labyrinthine ways of the soul." N. C.

The Jolly Book of Games, by Wallace D. Vincent. Fleming H. Revell Company. 158 pages. \$1.50.

Fun with Paper Folding, by William D. Murray and Francis J. Rigney. Fleming H. Revell Company. 95 pages. \$2.00.

Both of these books are worthy of serious attention. Mr. Vincent presents many interesting games for children. Most of them require some manual labor of preparation. There are games for small groups, and stunt games for parties, but none that I perceived, which one could study out and then put on without more thought. Perhaps that is one of its virtues.

The book on paper folding is unique. I have had lots of fun with it. Carefully drawn plans make all kinds of paper novelties possible. There is a helmet and battleship for John, a sugar bowl and cradle for Marjorie. And there is a story told by paper folding which gives a pattern for many others, for those who want to entertain children.

W. H. L.

Various

Star of Dawn, by Alexander D. Mus. The Century Company. \$1.00.

The Star of Dawn is intended for production as a Christmas Pageant, but it may be sung as a Cantata.

In the pageant form, there are speaking, solo, and chorus parts; the speaking parts being The Evangelist and The Four Guardians of the Passing Hours. The solo parts are Simeon, Angel Gabriel, Mary, and The Evangelist. The solo parts may be acted by the singers themselves, or by others in pantomime during the singing.

There are seven episodes, the first five foretelling the coming of the Christ child, the promise to Simeon of His coming, and the Visitation of the Angel to the Virgin Mary. Episode six discloses the manger scene, the coming of the Wise Men, and the procession of children bearing gifts. Episode seven describes the appearance of the Angels to the shepherds in the fields.

The musical setting is arranged for chorus and soli. The character Mary, is represented by the soprano; the Evangelist, by the contralto; Simeon, by the tenor; Angel of Annunciation and Angel Gabriel, by the Baritone. The choruses are for mixed choruses generally, although there are some male chorus, women's chorus, and mixed quartette arrangements. In one chorus, the composer has used, as the foundation, the Bach-Gounod "Ave Maria" most effectively.

The composer has set familiar hymn texts to his own original music, which might prove disconcerting to the audience; for example, he has employed the text, "Silent Night, Holy Night!" in that manner. I also feel that some of the chorus music would tax the average adult singer, and would have to be modified by the director for use.

On the whole though, I believe that this pageant possesses great dramatic possibilities, especially the musical setting, and it would appeal to the combined Dramatic, choral and Church School department of a Church, as a Christmas project. F. N.

A Book Recommendation

There is probably not a preacher with the experience of a score of years back of him who cannot remember trying to interpret for himself the theological and philosophical significance of Browning and Tennyson. But years roll around rapidly and in the social and dynamic thinking of today these Victorian poets have been well nigh forgotten. And it is our loss.

But now Gaius Glenn Atkins brings them back to us.

REINSPECTING VICTORIAN RELIGION

It is not a critical survey of an age. It is an interpretation of these great Victorian poets based upon CLEON, IDYLLS OF THE KING, IN MEMORIAM, ABT VOGLER, SAUL AND THE RING AND THE BOOK. We need more Victorian thinking of this kind in our preaching of today.

Macmillan is the publisher. The price is \$1.75. William H. Leach.

For This Month

Roumania Ten Years After, by a deputation from the American Committee on the Rights of Religious Minorities. Beacon Press. 143 pages. \$1.50.

Every page in this book is authoritative and shows a deep analytical survey worthy of the committee personnel assigned to the task of discovering the woes and ills and suggesting a remedy for the abuses existing among the religious minorities of the new Roumania.

The Commission appointed was made up of Dr. Henry A. Atkinson of the World Alliance for International Friendship through the Churches, Chairman of the Commission; Rev. R. A. McGowan of the Social Action Department of the National Catholic Welfare Conference; Dr. John Howland Lathrop, a Unitarian minister of New York; Dr. Graham Hunter, a Presbyterian minister of Fullerton, California; and Monsieur Jules Jezequel, the Paris representative of the Church Peace Union. They made a special tour of the country, which, during the last decade since the war, has more than doubled its area and trebled its population. The spoils of war brought to the country much material worth but also a cosmopolitan group of Hungarians, Austrians, Russians and Bulgarians and presented a problem of governmental control which was made the greater by instability, by a variance in customs, by petty jealousies and by design of those in power. A process of assimilation must be undertaken jointly and friendly by the four elements involved, namely Jewish, Catholic, Protestant

and governmental policy before amicable intercourse can be realized.

The original party in power while Roumania was a modest kingdom saw and yielded to exploitation which policy will never sooth or heal or weld together a nation. This party having a representative in every position of influence—political, commercial and religious—seeks by intimidation and the use of psychology of fear and by legislation to maintain the upper hand. This party must see the handwriting on the wall, namely, that any given state made up of a polyglot minority must seek palliating measures to weld the whole into one. Tumult and turmoil will still be the lot of the various Central European countries simply because of the lack of the spirit of universal brotherhood—"that they all may be one."

The findings of this Committee are ably supported by dates, instances and figures which at once make the book an outstanding reference for a plea for international justice and a vindication of the establishment of such a court.

Worthy a high place in the scholar's bibliography. H. H. P.

Psychology for the Writer, by H. K. Nixon. Harper and Brothers. 330 pp. \$2.50.

Much of this book is taken from a course for writers given by the author in Columbia University. The reader will find it admirably adapted for a text book. Parts of it are distinctly class room material. But there are other parts, and they make up the bulk of the book, which offer knowledge and suggestions to writers which will immediately show in their work. Indeed, I think that the writer might use it in connection with the story he is working on at present. It will help him to define his characters, and properly, to develop their personalities. And it does one more thing. For the man whose college work was taken when psychology was in its infancy it gives an easy pick up to the psychology of the present day.

W. H. L.

Harbor Lights of Home, by Edgar A. Guest. Reilly & Lee. Various bindings \$1.50 up.

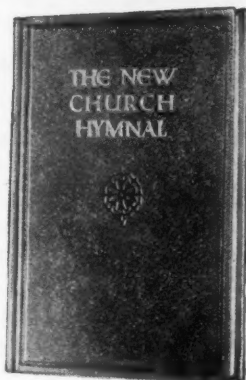
This is Mr. Guest's ninth book of verse. The title was chosen by popular contest and the prize of \$1000 won by Dr. Merton S. Rice. Dr. Rice selected this title because he felt that Mr. Guest is a splendid influence for the idealization and permanency of the American home. I agree with Dr. Rice. And I always read Guest. I would not select his verses to live down through time. But he does reach the heart of the rough and ready man of today and his homely philosophy of life is a splendid tonic for the extreme doctrines of present day society. Long live Eddie Guest, and his Harbor Lights of Home.

W. H. L.

Straight Answers to Life Questions. Copeland Smith at the Microphone. Willet, Clark, and Colby. \$1.50.

What religious questions are on the minds of the people? That is something which every preacher wonders about. The queries which are sent in to the radio preacher should afford a fair cross section of the public mind. The minister who wants to preach to the crowd will find in this book many points of departure. The questions considered range all the way from "What is Meek-

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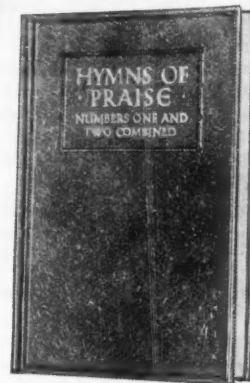
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Calvary Methodist, Chicago, Ill.
North Shore Cong., Chicago, Ill.
Third Unitarian, Indianapolis, Ind.
Central Baptist, Gary, Ind.
St. John's Evang., Waterloo, Iowa
Third Reformed, Pella, Iowa
Epworth Methodist, St. Louis, Mo.
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ness?" to "Birth-control." Judging by this book, sexual morals are troubling many people in many ways.

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This is an ideal book for piece-meal reading. You can start in, go a page, and stop without loss. The writer tried reading it aloud to his wife. About every second page an argument would start which usually continued until bedtime, or after. Seeing how you and your wife would answer these questions is good fun—and excellent intellectual exercise. J. R. S.

The Supplementary Bible. Edited by William Barrett Millard. Buxton-Westerman Company. 610 pages.

The editor had sixty-eight prominent churchmen of many denominations who assisted him in compiling the world's choicest verse and prose dealing with social and religious themes. The result is a volume which any minister will prize for the illustrative material it offers him.

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though there are occasional snatches of classic prose which carry out the meaning.

Thirty-two full page colored illustrations add to the beauty of the book, especially as a home volume while carefully compiled indices make all of its material instantly available. W. H. L.

Women of Assam, by E. Elizabeth Vickland. Illustrated. Judson Press. 173 pages. \$1.50.

The author of this book began her work in 1915 as a Missionary of the Women's American Baptist Foreign Missionary Society in Assam—one of the many provinces of India. Writing with a facile, clear narrative style she tells the story which at once and forever vindicates the whole problem of foreign missions and their worth and reveals in able fashion her belief in the Master's words "Go teach all nations."

The author deals especially with the customs, character and home life of the womanhood of the province; how the spirit of the Christ is able and powerful to overcome the caste system and native traditions centuries old; how the teachings and practices of the Missionary has changed the native man's regard for womenfolk. She also tells how the missionary training schools dealing with younger native life is building for the present that the future generations might reap the seed now being sown.

The book is not written for missionary propaganda or from any biased position

prompted by a missionary's zeal but is a quiet recital of events and facts and developments which march before the reader and from which alone is felt the thrill of achievement in the lives and hearts of native women worthy of every investment of men and money which the American Boards can supply. H. H. P.

Attitudes Toward Other Faiths, by Daniel J. Fleming. Association Press. 166 pages. \$1.75.

Dr. Fleming speaks out of a rich experience of contact with other faiths, and a study about them. Here he attempts no propaganda, nor does he claim to be neutral; he does desire to be impartial, and, in his study, attempts to establish attitudes which shall lead the reader to decide for himself, his relationships with peoples of other faiths.

The problem reaches further than the mission field, for the frontiers of contact with other faiths can be found in every country. The author studies seven realms of contact: the possibility and limits of common worship, the use of other sacred scriptures, contributions made between faiths in courtesy, in material contributions, in spiritual enrichments, and interreligious cooperation in counsel and in service. Throughout we are warned against both a narrow sectarianism and a superficial liberalism. Each chapter is rich in illustrative material, because the author uses the case method in his discussion. The chapter on sacred scriptures will help any Christian to clarify his conception of the inspiration of our own Book. W. D. K.

Good Hunting and Fishing

Here is an idea from the calendar of the First Christian Church, Port Arthur, Texas. The church calls it "Hunting and Fishing Month." During one month it is going to hunt for old members and fish for new ones. It isn't at all a bad suggestion now that the hunting season is on. Many a loyal church member will do more good by joining this band of sportsmen than by putting on a hunting jacket and chasing squirrels and rabbits. Maybe we need a hunt like this in our church also.

Reaching New Comers

Having been a reader of the Church Management since the first issue and having many times profited by suggestions in the "Dollar Tip" column, I am sending one to you which may be of use to someone else.

The blank which I enclose is made up in pad form. From the Church register, from reports of interested members, in fact in many ways, I discover the names of people new in the community.

Using the blank I insert names and addresses of one or more such people, slip it into an envelope and mail it to the Unit or Circle leader in that section of the city. The caller finds any information possible, returns it to me, which gives an exceedingly good introduction for further parish calling.

Additional information about the families is put on the reverse side. I

WALKING WITH GOD

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COSTEN J. HARRELL

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find both men and women ready to do this sort of calling and usually I have the information back to me the second or third day.

Channing A. Richardson,
San Jose, Calif.

Will you please make these calls, and report to the pastor, returning this slip?

Do you find Church Membership.. New-comers.. Sunday School scholars..?

1 Name
..... Street

Information

2 Name
..... Street

Information

3 Name
..... Street

Information

4 Name
..... Street

Information

5 Name
..... Street

Information

[Additional notes on other side]

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE MEANING OF THE FIRST THANKSGIVING

Do you not remember how the first Thanksgiving Day was established? The early settlers were dismayed by the savage onslaughts of a terrible winter. Their expected supplies from England had not arrived. The ship had dallied long enough to make them suspect that she had been wrecked. Savage foes skulked about, grey seas yawned behind them, their acres were threatened by beasts, the forest seemed a fortress of mysterious enmity. Some one suggested a fast day of mourning and petition. But another man, an unnamed hero, countered with the hint that they might better make it a feast day. Let them give up sympathizing with themselves for the things they lacked, said he. Let them give themselves for one day to thoroughly enjoy the things they undoubtedly had. These turkeys which the Indians ate, the strange corn they used, these outlandish pumpkins, this bitter cranberry, they were unusual items on an Englishman's menu, but after all they were not so bad.

Fortunately enough for the democratic experiment, they took the second suggestion, made it a feast instead of a fast, thanked God for what they had, forgot what they lacked, and thus generated sufficient moral enthusiasm to keep them brave until the ship did come. I wish I knew the name of the man who suggested Thanksgiving. He saved America. And every time we eat the typical Thanksgiving meal, let us remember that it is a symbol of limitation, not prodigal plenty. It celebrates the spirit of the man who can be grateful for little or nothing.

Bernard C. Clausen in *Pen Pictures in the Upper Room*; Fleming H. Revell Company.

THE CHRISTIAN'S THANKSGIVING

If anyone were to ask what is the most important single thing to remember on Thanksgiving Day, I should have but one answer. It would doubtless sound like a paradox, but it would be, I think, the truth. The most important single thing for us to remember this morning is that we are Christians and not pagans. For the pagan world, too, had its thanksgiving. It has feasts and games in honor of the gods who had bestowed the blessings of the year. But this pagan joy and even gratitude for the good things of life was based upon material realization, not upon spiritual anticipation. It walked by sight and not by faith. Accordingly paganism had its message only for the noon time of prosperity. There was neither joy nor gratitude when everything went "dead

THANK GOD

Thank God for life!
E'en though it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life.

Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.
Thank God for love.

Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain.

Thank God for death!
Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death.

wrong." Dr. Lyman Beecher used to say that it was easy to believe in a benevolent providence when the wind was not in the east. Paganism never believed anything when the wind was in the east. Its joy and gratitude were always for the sunshine, never for the cloudy day.

But Christian thanksgiving walks by faith, not by sight. It is not glad because of misfortunes. That would be very unhuman and very foolish, and when confessed usually very hypocritical. But it is grateful because, while with clear eyes it sees that not all things are good, yet with deep and vital faith it recognizes that in the end all things do work together and work out toward good to them who love God and who are the called according to his purpose.

Charles F. Wishart in *The God of the Expected*; The College of Wooster Press.

CULTIVATE THE SPIRIT OF GRATITUDE

Praise is a spirit that can be cultivated. A blind man was out in the

northern part of our city walking toward Main Street, where he was to take a car for Lockport. He traveled much on the street cars and apparently knew exactly what he was about. As he came to Main Street, a friend stepped to his side, and said, "Let me go with you across the street." He piloted him through the traffic. Having a few moments to spare, he stood waiting with the blind man. In a moment or two a car came in sight. "I believe this is your car," said the friend. The blind man listened; "No, that's a Hertel car." Then a big yellow car hove in sight. "Here's your Lockport car." "No," said the blind man, "that's the high-speed car." Then the Lockport car did come. The friend, already amazed at the uncanny knowledge of the blind man, kept still, not saying a word. Then up spoke the blind man, saying, "Well, here's my Lockport car; good-by." Now if a blind man can so cultivate his sense of feeling that he can see even in his blindness which way a car is going, surely we, with all our faculties intact, should be able to cultivate that spirit of gratitude that so changes life and brightens the world. Praise ye the Lord.

Bruce S. Wright in *The House of Happiness*; Cokesbury Press.

MAN AT HIS BEST

Praise shows man at his best. Look upon Millet's "Angelus" and you will see man at his best. There he stands in his field of labor, out a short distance from the village. The roofs of the houses and the spire of the village church are clearly discernible. His wife is by his side, their implements of toil in their hands or on the ground, their half-finished work evidenced in the partially filled basket of freshly dug potatoes. The Angelus sounds; at once their toil is stopped, they stand erect with bowed heads, for just a moment, to give praise to their Heavenly Father. That is the picture of man at his best. Or walk the paths of the Psalms. There too you see man at his best. Psalm is but another word for praise. There he stands in the Psalms, man at his best. Hear him as he sings, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high; to show forth thy lovingkindness in the morning and thy faithfulness every night."

Bruce S. Wright in *The House of Happiness*; Cokesbury Press.

Roosevelt, Theodore: "No other book ever written in any other tongue has ever so affected the whole life of a people, as the Authorized Version of the Scriptures has affected the lives of the English-speaking peoples."

REFLECTED LIGHT

One of the most unique lighthouses in the world is Arnish Lighthouse at Stornaway, just across from Lewis Island, Scotland. There is no light in it. There is no keeper of the lighthouse there. It rises in conical shape high up on a rock right over the sea. Though there is no light in it yet it is the most wonderful lighthouse anywhere to be found. It flashes out its warning and invitation to the masters of the fishing craft and other sailors. Whence does it derive its light? Over on Lewis Island, across the channel is a powerful light. In the lighthouse on Arnish Rock there is a mirror so arranged that the light from Lewis Island strikes upon it and as it revolves it gives the appearance of a light within and flashes out that light upon the sea.

"We all with unveiled face beholding as in a mirror the glory of the Lord." Just as in Lewis Island the light shines upon Arnish Lighthouse making that contribution to the safety of the fishermen, so God can shine into our lives and make us agencies of blessings to mariners upon the sea of life. That is the glory of God referred to in our text. It is God shining upon the human heart. The soul thus becomes aglow with a Divine glory. Through regeneration we are transformed into the same image from glory to glory.

A. Z. Conrad in *The Gospel for An Age of Thought*; Fleming H. Revell Company.

THE WONDER OF LIFE

"I will lift up mine eyes unto the hills from whence cometh my help." Last February a man was telling of a visit he had been making to the Grand Canyon of Arizona. As he stood on the verge of the chasm, looking down a mile sheer into the yawning gulch, and then thirteen miles across to the hither wall, he was speechless. His eyes welled up with tears. His flesh began to creep and his hair to move, as though possessed by some great fright. There were two men by his side. They stood a moment looking down. Presently one of them remarked, "Pretty big hole, Tom." "Oh, pshaw, come on," the other made answer. "Let's go. I wouldn't give a paper of pins for that." It meant nothing to him. Nothing to him that startling sweep of wonders! Nothing to him those ridges of eternal rock! Nothing to him that dreadful, indescribable void! Nothing, nothing to him! People say sometimes, "Facts, facts, give us facts." The facts are all about us. Alas! it is not facts we need, but eyes. Eyes to see the grandeur, eyes to see the glory, eyes to see the supernatural, eyes to see God.

M. J. McLeod in *A Comfortable Faith*; Fleming H. Revell Company.

BROTHERS IN GOD'S SIGHT

An impressive incident is told about the death of David Livingstone. When he was buried in Westminster Abbey

many eyes were fixed on the Negro who stood at the head of the casket. This was the Zanzibar servant who had brought his master's body from the African swamp, asking as his only recompense that he might attend it on its sad journey across the sea. In the matter of talents two men could hardly have lived in greater contrast. Livingstone was passing rich in talents—in medical skill, in charm of nature, in vision of a friendly world washed white. The negro slave had but one talent—his mind dense, his color a curse (since white people will hate a man for the color of his skin), his only gift to look up and follow like a faithful dog. But the two—how unequal in grace!—were one in courage and faithfulness, and therefore brothers in the approval of their common Lord.

George A. Buttrick in *The Parables of Jesus*; Doubleday, Doran and Company.

WHAT IS HEAVEN?

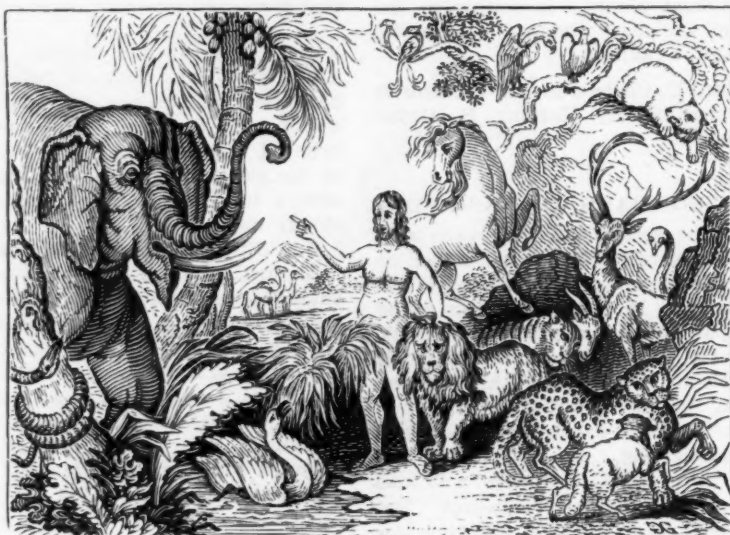
A recent play describes the experience of a man who died and had gone, as he supposed, to heaven. When he recovered consciousness, he found himself in a place where everything he wanted was to be had for the asking—good things to eat, good clothes to wear, beautiful objects to look at. Whatever whim entered his head was no sooner expressed than it was gratified. The experience, at first extraordinarily pleasant, soon became monotonous and he longed for the variety of a refusal. Seeking out the person who seemed to be in charge, he said to him reproachfully: "This heaven of yours isn't what it's cracked up to be." "Heaven," said the other, "surely you have made a mistake; this isn't heaven; it's hell."

Paradoxical as it may seem, happiness comes to us quite as often by giving up what we want at the moment as by getting it. As the feeling of well-being that results when we are perfectly adjusted to our environment and every part of us is functioning normally, happiness is not a thing that any man can have by himself, not at least for any length of time. It comes to us only as we enter into right relations with other persons, human or divine. We are happy when we love, when we are interested, when we aspire, when we worship; in a word, when we forget ourselves altogether in something greater and worthier than ourselves.

William Adams Brown in *Beliefs That Matter*; Charles Scribner's Sons.

RASTUS' PHILOSOPHY

De sunflower ain't de daisy, and de melon ain't de rose;
Why is dey all so crazy to be sumfin else dat grows?
Jes stick to de place you're planted And do de bes you knows;
Be de sunflower or de daisy, de melon or de rose,
Don't be what you ain't, jes you be what you is.
If yo're jess a little tadpole, don't try to be de frog;
If you are de tail, don't yo try to wag de dawg.
Pass de plate if you can't exhawt and preach;
If yo're jess a little pebble, den don't yo try to be de beach.
When a man is what he isn't, den he isn't what he is,
An' as sure as I'm talkin', he's a'gwine to "get his."



Picture No. 4

And what is this? Is it the garden of Eden or the prophesied future when the wolf shall dwell with the lamb and the leopard shall lie down with the kid? Everyone seems to be happy. But the swan finds the water shallow for swimming.



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Write for Booklet 121



The Preacher And Main Street

By Richard Braunstein, Highland, New York

GILBERT CHESTERTON said of Charles Dickens that he, beyond any other in English letters, possessed the "key of the street."

One of John Ruskin's critics stated that he saw everything in the cathedral except the altar. The truth of the matter is that John Ruskin saw the altar everywhere.

It was said of Ralph Waldo Emerson as a popular lecturer, that he gave the people bread made out of the wheat that was grown in their own lives.

Of the late Theodore Roosevelt it was said that he was the kind of a man who knew what kind of a geranium to plant on the tenement house fire escape.

Any preacher, having the above qualifications, ought to be a success in his profession—especially in the pulpit. He may be a man of culture, therefore, a man of understanding. "Culture is understanding," said Jane Addams. The man of culture will be like the Master who placed a halo on the brow of the ordinary, and who saw the glory in the commonplace. The angel in the rough stone is not hidden from the eyes of such a man. He sees humanity as it is and as it MAY BE—can be, through the touch of God's grace.

Unless Main Street is intensely interesting and mightily attractive to the preacher from suburb to suburb, he has no vital message for his environs. While the four hundred must not be overlooked, the four million must not be forgotten. We are not to intellectualize the gospel away from the people but we must master the art of making ourselves understood in this business of evangelizing the people.

The language of the street is not always colorful slang and uncouth utterance, but a transcript of the heart throbs and pulse beats of John Doe and his wife, as they struggle with their daily problems and battle with numerous perplexities of existence. Henry Wadsworth Longfellow said: "If we could read the secret history of our enemies we should find enough of sorrowing and suffering in each man's life to disarm all hostility." To borrow a phrase from the "movies," every preacher needs a "close-up." He must get near to folks. "I sat where they sat," said Ezekiel. The occasion was

when he journeyed to the valley of the Euphrates, where his brethren were in exile. He stated that he set out "in bitterness and in the heat of my spirit." When he arrived at his destination and saw the real conditions under which his brethren were living, coming to the place with a great deal to say, he said very little. Instead of speaking his mind, he said: "I sat where they sat . . . astonished among them for seven days." We could use this for an argument for more pastoral calling provided pastoral calling does not degenerate into perfunctory doorbell-pushing and holy loafing in drawing rooms.

Meditate before you mediate. Think before you speak. It is one thing to say something. It is quite another thing to have something to say. The difference is that between senseless ranting and sincere preaching. St. Paul puts the theme in these words: "Remember them that are in bonds as though bound with them." A greater than St. Paul gave us the Golden Rule. There is just one thing that Main Street the world over needs. It needs to be better understood by the Church. Our method of approach to the heart and mind has been too much: "You need the Church." That, of course is true. A better method of approach is: "The Church needs you." This too, is true. The man on the street needs a challenge. He must be told that here is opportunity to express life at its highest and best—a summons to red-blooded enterprises and adventurous living. All the world loves the hero. It admires sacrifice. It appreciates daring. Surely to be a pioneer for Christ and his kingdom should be as appealing as channel swimming and trans-oceanic flights. We once heard a woman say that she was sorry for the poor missionaries. Perhaps the "poor missionaries" are sorry for all and sundry who do not recognize the fact that he who goes to the fringes of civilization for God, goes because he wants to go, as a strong man running a race, rejoicing in the contest and struggle, conscious of the splendid exercise of all his powers, recognizing worthy goals, satisfied that he is doing a big thing, not for self, but for others. Yes, the Church needs men and women, for heroic purposes and sacrificial endeavors. All of which is a digression. To get back to the main point of our theme:

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**"Alleys Create Good Will and Understanding,"
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BOWLING on the Walden Church alleys has been and is a distinct aid in the building up of the congregation. The alleys are in use five nights a week and sometimes six nights. Men are seen coming and going from the church, a splendid advertisement in itself, and these men are constantly bringing some friend or visitor."

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"If a man can spend several dollars a week bowling on the church alleys, he can hardly refuse to subscribe to the work of the church. Here is one way of doing it; so that they rather like the treatment."

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"The environment of the church alleys has an unmistakable influence. Profanity is seldom, if ever,

heard. Unclean speech is impossible. The presence of the church officers and frequently of the minister enlarges the impression of the environment and opens the way for religious inquiry and conversation."

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MIRABILE AUDITU

That Main Street has not always received the sympathy and understanding of the Church goes without saying. Judging from the sermon subjects advertised from week to week, the student of human nature and the psychological analyst knows that the pulpiteers do not all have their fingers on the pulse of humanity—their fingers are on the pulse of current events, popular slogans, latest books, and what have you? It takes skill to hitch current events, popular slogans and latest books up to the gospel, but alone, without gospel tincture, no subject is proper for the Christian pulpit. Sunday discourses may be interesting and entertaining without being inspiring and moving. The pulpit is not a lecture platform or a Chatauqua rostrum but a platform of Christian life and righteous living. It should be the one place, differing from all other places, where the matters of eternal life are spoken and not transient bubbles or fleeting conceits.

There are a thousand ways in which to say: "God is love." Jesus never said anything else. Every Sunday, if we are really preaching the gospel, we are saying the same thing only we are saying it differently. God who cares, who counts our tears and numbers our hairs; God who feeds the sparrow and clothes the lily, but who feeds and raiments his children "much more." Let us have more of the "much mores of the Heavenly Father." We remember that, after Jesus had done speaking, life seemed less difficult, burdens not so heavy, the way plainer, rugged slopes lessening in grade because strength was given to essay them. This kind of preaching demands toll of all we are and have. If the common people would hear us gladly, sermon preparation is not a little thing, consisting of a firstly, secondly and thirdly of platitude phrase and hackneyed illustrations.

Adolph Deissman is authority for the statement that the Gospel of Mark was first translated in a "jargon"—that is to say, it was given the common speech of the main streets and quay sides of Alexandria and Antioch. Richard Roberts in "What's Best Worth Saying," comments on this fact: "It is on record that 'not many wise, not many noble, not many mighty' were touched by that strange old propaganda; but the raffraff of slaves and artisans who heard proved a great embarrassment to the Roman Empire until Constantine managed to fool them into believing that the world can be saved more quickly from the top than from the bottom. And then they lost the trail. Yet it still remains that the gospel will not carry unless it be rendered into a "jargon"—at least into the speech of the common folks. And that is not as easy as it

sounds. It is a fine art to be simple and intelligible on a street corner and it is easy to slip into cheerfulness and vulgarity. All the same, the real test of a religion or a doctrine of any kind, is whether it can be preached from a soap box."

This does not mean that we are to mount soap boxes. It does mean that the gospel must be reduced to simple and understandable language. It is the function of the preacher to interpret the people to themselves.

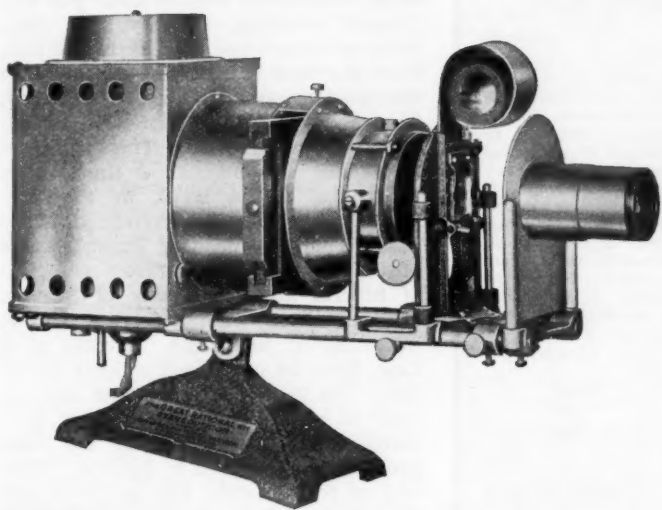
An English writer accuses us of "sub-urban preaching." It is out of the bounds of Main Street. It may be all right for the suburbs but not for congested centers. The writer often wonders why so many preachers (including himself) stay at home and make paper roses when the fields are aglory with the real stuff. So many sermons are manufactured, smell of the lamp—perfect in diction, classic in illustration, lacking however that ingredient of spontaneity and freshness that always marks an utterance or pronouncement straight from the heart. A preacher can be simple and yet be scholarly—indeed the greatest simplicity is an evidence of erudition. That was Henry Jowett's secret of appeal—simplicity. A preacher can be interesting and yet be instructive. He can be dignified and yet be inspiring. He can be classical and yet be helpful. He can know his dictionary and encyclopedia and yet be a human being. He must be a man before he can ever hope to speak to men—that is to say he can be all this, if he is willing to pay the price.

The Bible gives us the beautiful story of the Prodigal Son. The best Short, Short Story the world ever heard or read. Note its simplicity. A fine canvas with every stroke of the brush counting for the completion of the whole—this portrait of the Prodigal Son, if one wishes to change the figure from literature to art. What is the central lesson, the main idea in this word-picture of the wayward son? This: His father saw the lad when he was yet a long distance off. He saw him in his rags and shame. He saw his disorganized body and sick mind. It would have been an easy matter to see him in the grandeur of restoration—washed, clean, normal. The elder brother failed to see him then. To be able to see the prodigal when he is afar off; to be able to see wavering Peter; to be able to see doubting Thomas; to be able to see in these and others, taxgatherers and fishermen, sinners and publicans the material for kingdom builders and holy apostles—this is the preacher's business. This is high art indeed. Not only to be private chaplains to first families and ambassadors extraordinary to purple and fine

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THE WHOLE BIBLE IN PICTURES

A Collegiate Church A Fantasy

"OVER here," he indicated, "is our new union station. Soon the trains from every railroad will use the same terminal. And here, standing close beside it, is the one man church."

I call this a fantasy for I do not see any immediate steps which will change the situation. The plan I have in mind clashes with denominationalism and parochialism at every step. It violates the Protestant traditions and heritages. It has only one thing in its favor. That is that it recognizes modern day society and proposes a solution for religious ills and defective methods of evangelism.

My plan would abolish the one man church. Some folks will tell you that this has been done. They will point out our city churches with the minister, the director of religious education, the secretary and the business manager. But my answer is that these are still one man churches. One man preaches in the pulpit each Sunday. One man predominates in the policy. You can count the successful co-pastorates on the fingers of one hand. But there are many churches with assistant pastors, assistant and subservient to the one man.

The plan of my fantasy would strike hard at our system of preferred parishes. Every minister knows what I mean. He may speak about the church calling the man but he knows that there are preferred churches, where the minister receives more generous remuneration. Most men don't wait for such churches to seek them out. They seek the aid of friends to bring their names and ministries before the desired church. The plan of survey would strike at this form of parochialism and make the minister the servant of the whole church, rather than the pastor of one overfed and over indulged congregation.

The first step in the fantasy would be the merging of denominationalism into a program for the whole church. It would be based upon a scientific, religious survey of the city which would show just the type of ministry needed, and the number of local parishes required for the proper performance of the program. It would result in the same common sense survey that moves the Board of Education in most of our American communities.

When these individual parishes are instituted, each one must then be given individual study. Surplus church buildings will be sold. Real estate disposed of. The returns will be placed in adequate quarters of worship, recreation and religious education in the one church for the parish. Then a minister will have to be selected.

In the selection of a minister, or let

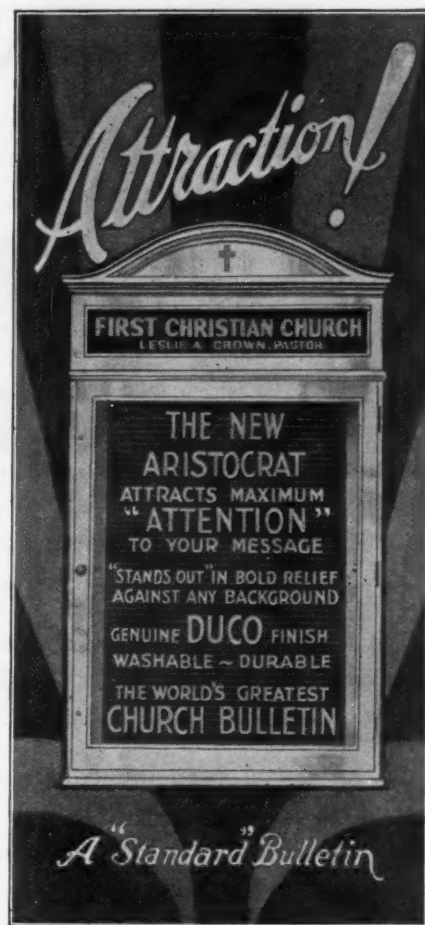
us call him a pastor, a number of things will be taken into consideration. The racial and social heritage of the parish will be considered. Its denominational history will be another factor. The man who becomes a pastor will have the points of contact which will best permit him to have ready access to the people of his community and serve them in the largest possible way. It seems to me that this is a very important factor in settlement of a pastor even in our own system of individualism.

It seems but fair to recognize that in a cultured community, a man with considerable cultural background is a necessity. In a mining community the minister should be one with sufficient social training to understand the view point of labor. In a foreign speaking community the minister should be of the race and language of the community he serves. The same distinction can, with some study, be applied to other specialized groups.

In the pulpit ministry the collegiate system would apply with full force. I would not expect any minister having the burden of the parish to prepare a new sermon each week. The Sunday ministry would be by a system of itinerary whereby the ministers move from one church to another. There might be a field for specialized preaching by a group of unusual qualifications. Some college and seminary professor might be engaged for special sermons and addresses. But, anyway, the same minister would not appear in the same pulpit week after week.

The man who works with a congregation of railroad workers has a social message the folks on the boulevards ought to hear. In his turn he would visit the best churches. He would go, not as a guest or a stranger, but as one of their own ministers in a specialized task. It would not be a plea for the laboring man. It would be the preaching of the gospel as it had been revealed to him through his labors. And without any pleadings it would mean better co-operation and understanding among the various classes of society.

For a precedent for this kind of itinerary I would point to the success of the present day system of theatrical booking. How many actors would be able to continue before the public if they had to present a new play on each appearance. When the agency books a vaudeville team it is not a booking of personnel but a booking of an act. He knows just what he is selling. This system of pulpit itinerary would have the same result in pulpit efficiency. A sermon as well as a preacher would be scheduled. The idea is not original with me. It is a plan which Frank Good-



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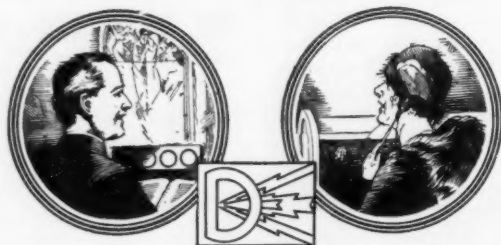
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man has been using in the New York City Federated Churches for years.

Under this plan, the financial saving in elimination of duplicating churches would make possible a well manned staff of religious education in each parish. The directors could be drafted in to serve as presiding ministers at the service of worship in the absence of the pastor.

It would be necessary to change the present method of ministers' salaries. The contrast in the salary figure of ministers is one of the farces of our present system. Each minister would be provided with a suitable residence. Each minister would need an automobile for his parish work. The cost of some of the staple requirements might vary in differing communities. But after the essentials are provided, a minister's salary would depend upon seniority rights. A retirement age would be fixed. But a man who begins to find that gray hairs make it impossible for him to get a parish, under this plan, would be enjoying the best salary of his career.

Another feature of this plan is that the layman would not be a member of the local unit but of the church of the city. He could feel free to attend divine worship at any church he desired to. Perhaps he has an attachment for one particular minister. There is no reason why he should not hear him often by following the itinerary of the preacher. The Saturday papers would publish in the church column the entire Sunday appointments of the ministers of the city.

I admit that there are many ministerial problems in this plan. It would seem socialistic and communistic to some. But the internal problems should not be allowed to destroy a practical method which will permit the churches to present a united front to meet the religious problems of our modern day cities.

No, I don't expect it will be adopted by Protestantism. And I am not losing any sleep over it, anyway. But I believe that it does point out some of the present weaknesses of our system. And if the problems are there, there must be some solution. What have you to offer?

Churches burn at the rate of five a day in the United States. Nearly \$4,000,000 worth of church property is destroyed annually. This loss is three-fold. In addition to the physical loss, there is also the loss of historic values and the temporary loss of community influence. Three-fourths of the church fires are wholly or partially preventable. The causes of thirty per cent of church fires are listed as "unknown."

Caine, Hall: "Whatever strong situations I have in my books * * * are taken from the Bible. 'The Deemster' is the story of the Prodigal Son; 'The Bondman' is the story of Esau and Jacob;; 'The Scapegoat' is the story of Eli and his sons; and 'The Manxman' is the story of David and Uriah."

THE EDITOR REPLIES

The editor will be glad to answer your inquiries by letter if postage is enclosed. Items of general interest will appear in this column from time to time.

Could you personally study our entire church administrative system? I believe that the opinion of an observant church specialist might point out ways to greater efficiency in every line of work. Why should a church not avail itself of this kind of service? E. C. Y.

In the case of another church making a similar request I worked out the following plan. First, I was to visit the church for two days, Sunday and Monday. Sunday was a day of observation. Every service was to be observed, the morning worship, church school, young people's meetings and others. Monday was to be given to a study of the financial systems, set up for visitations and canvasses, plans of procedure in official meetings, lay activities and other church features. Monday night was used for a general conference of the officials of the church. Following the visit, conclusions and recommendations for the officers of the church were to be put in typewritten form and submitted.

To date that is the best plan I know. By limiting the visit to two intense days the expense can be kept low. And with cooperation on the part of the local church, a pretty thorough analysis of the situation can be made. If this plan appeals to you, I shall be glad to go into details as to dates, cost, and other considerations.

I thought I saw an item in Church Management some months ago which described a successfully money raising plan under what is known as the Joash Chest. But now I cannot locate it. Can you tell me just what the plan is?

E. C. Tambyn.

The Joash Chest Plan for raising money consists of having a chest placed in the church upon a certain Sunday and the people are encouraged to bring their pledges and place them therein. This is now being used very frequently, churches finding that variety helps to sustain interest. It is used more successfully in connection with the mail appeal and, of course, you have the opportunity to preach a sermon on the Chest of Joash as it is in the Book of Chronicles.

I am about to advise with a church regarding the institution of radio broadcasting. I remember that an article appeared in Church Management at one time which gave the cost. Is that article still available? What authorities are there on religion broadcasting? What would be your advice?

C. Wendling Hastings.

We did publish an article on the cost and construction of a broadcasting outfit. But it was published four years ago and conditions have so radically changed that I do not think that it would help you now.

If the church decides to do its own broadcasting it will have to make appli-

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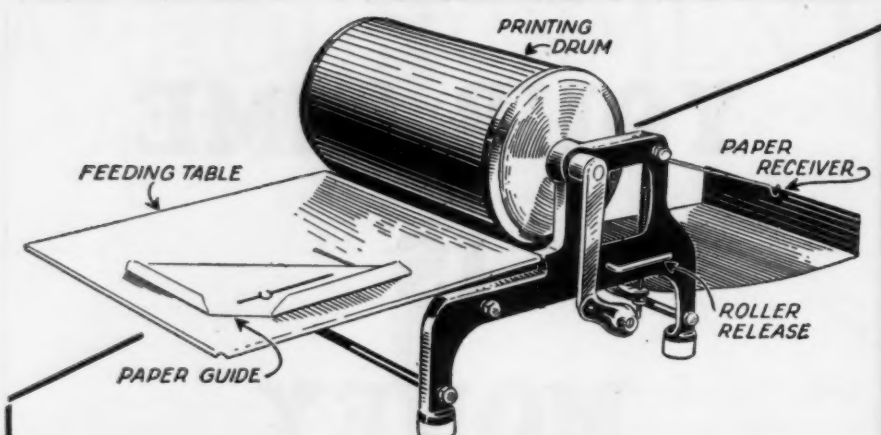
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cation at the Radio Bureau, Department of Commerce, Washington, D. C.

Personally I would advise against it. I am very much in favor of the tendency to reduce the number of stations and believe that the average church can secure better service at less cost over some commercial station than by constructing its own outfit.

The cost varies. A local station here in Cleveland charges churches one hundred dollars per hour which is one-half the rate charged commercial concerns. I know other towns where no charge is made with the exception of the cost of installing a transmitter and the rental for the line paid the telephone company. I assume that the larger cost would be prohibitive to the Howell church. Probably it would not have to pay that. Only a conference with the local or nearby broadcasting officials could settle that question.

The whole radio situation is chaotic at present. Even if a church secures a permit for its own station, it has no guarantee of permanency, and any investment would appear hazardous.

Can you suggest any practical system for indexing and filing clippings?

C. M. Gordan.

Regarding the filing of clippings. There are two ways which I have found satisfactory. One is to use a scrap book, pasting them in as they are clipped and then using an alphabetical card index so that you can locate the one you want at a moment's notice. A second plan is to use a large envelope and list the clippings in the envelopes on the outside. Twenty-seven envelopes would give you sufficient number for a big index, one for each letter in the alphabet but either of these methods is very practicable.

FRIENDS OF CHRIST

A man in public life receives much attention and publicity. Much is written about him, and said to him. Many people come to ask him to do something for them, and speak flattering words to influence him, but he gets more real joy from those who come, not to get anything, but just to be with him and bring him the joy of their friendliness, love and sympathy. There are some people who bring an atmosphere of love and friendliness every time one meets them. There are some homes where there is always love and friendliness, to which one may go when lonely, tired or discouraged, and ever find help. Friends may not always be able to say anything to solve a problem, but the love, friendliness and sympathy they give always refresh. A man knows where he is loved, and by whom, even as he knows by whom he is criticized, envied and not wanted.

Christ also knows if you love Him. You may be wondering how you can show it. If you can think of no special way, just keep on loving Him. He will know it. He will be aware of it, even if you only feel friendly toward Him and interested in Him, and the unchangeable Christ still wants the friendliness, love and interest of His people.

Frederick D. Niedermeyer in *Palestine Pathways*; Fleming H. Revell Company.

Aids To Worship

By Howard W. King

(These suggestions for lay preparation for worship are taken from a little booklet which the author has prepared for distribution to the members of his congregation.)

BEHAVIOR IN CHURCH

Quietness is most conducive to worship. Boisterousness destroys the very spirit of worship. "Be still, and know that I am God," is the way the psalmist puts it.

Therefore all unnecessary whispering and talking during worship should be avoided. The minister has no more right to offend in this manner than any one else in the congregation.

All forms of impoliteness, such as reading papers, lolling in the seats, listlessness, indifference, in fact disregard for others in any way whatsoever, are indicative of irreverence. These acts of thoughtlessness are not only detrimental to worship in those who do them, but they make it exceedingly difficult for others to worship.

Posture in prayer has a profound psychological effect. To close the eyes, bow the head and lean the body forward aids very materially in creating the "atmosphere" of worship. Looking about the room or reading, not to mention whispering, when prayer is being offered, reveals an irreverent and inattentive mind.

Those coming late should be seated during pauses in the worship, possibly during the singing of a hymn, but never when prayer is being offered, or the Bible is being read, or special music is being rendered. Nothing that is avoidable should be permitted to distract the attention of the worshippers.

During the observance of the Lord's Supper there should be absolute silence on the part of the congregation, in so far as it is possible. The custom of playing the organ during the celebration of this ordinance is more disconcerting than helpful. Quietness is much to be preferred.

The administration of the ordinance should be done with extreme deliberation on the part of those who conduct it and on the part of those who serve. No sign of hurry or impatience should be manifest.

Any unseemly behavior or levity during the observance of the communion is the height of discourtesy, and it is to be strongly condemned as utterly unworthy of those who share in the blessings of the crucified Christ. Every Christian should rejoice in God, but there is a vast difference

between the joy of the Lord and the levity of shallow minds. If one does not **FEEL** the solemnity of the occasion he certainly should have respect for those who do feel it, and he should conduct himself accordingly.

AIDS TO WORSHIP

Nothing in all of life's experiences can take the place of worship, which is indeed "an inexhaustible source of life and power." It is the vision-hour of the soul when one climbs the heights of God and looks out upon a better and a nobler world.

If worship is to have its deepest and fullest meaning for the worshiper, some preparation must be made for it.

Following are the

PREREQUISITES OF PUBLIC WORSHIP

Christian Experience. Unless one endeavors to live the Christian life and has communion with God in prayer, it is hardly to be expected that public worship will mean very much to him. Prayer is of the very essence of Christian experience, and without it discipleship is unworthy of the name.

Solitude. "When thou prayest, enter into thy closet," said Jesus, "and when thou hast shut thy door, pray to thy Father, who is in secret." Every Christian should have some place where he can be alone and undisturbed for a few minutes every day. There is nothing so conducive to public or private worship as quietness within and without.

Time. We take time to enjoy social intercourse, to go automobiling, golfing and the like, to learn the arts and sciences; in fact, to do many things in which we are deeply interested. If we are in earnest about the Christian life we will find time to ponder over that which feeds the soul.

Reverence. There may be reverence without worship, but there cannot be worship without reverence. Reverence is that profound respect and awe which we have for those whom we deem great and honorable. If one has any realization at all of the presence of God Himself, surely that person will be reverent!

Meditation. S. T. Coleridge has a wise word on this: "An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or 'subtle bosom sin,' will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them."

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PREPARATION FOR WORSHIP

At Home

Plan your time so as to have twenty or thirty minutes for your private devotions on Sunday morning. Before reading a selected portion of the Bible, pray that God may direct you in that portion to the sentence, phrase or thought which He designs for your life that day. *Turn the Bible into prayer.* That is, as you read, pray for the grace and strength to practice that which makes a potent appeal to your own heart. It is well to read one psalm of praise as well as a portion of the New Testament.

Consider the blessings of God in your life during the week—blessings material, spiritual, social, national—preservation of body, mind and spirit. A prayer similar to this may be offered:

Holy Father, Thou art nigh unto all that call upon Thee, to all that call upon Thee in truth. I will praise Thee for Thy greatness, Thy goodness and Thy loving-kindness. Thou art indeed good to all, and Thy tender mercies are over all Thy works. I bless Thee for redemption, salvation and hope through Jesus Christ Thy Son. Grant unto me more and more of Thy Spirit that I may abide in Thee and that Thy will may be done in my life. Enable me to serve faithfully in Thy kingdom all the days of my life to the glory of Thy name. For Jesus' sake. Amen.

If the Lord's Supper is to achieve its divine purpose, some preliminary thought must be given to its observance. One of the most salutary habits is that of self-examination prior to participation in this hallowed rite. Paul's advice is, "Let a man examine himself, and so let him eat of that bread and drink of that cup." (I Cor. 11:28). A searching analysis of our spiritual condition enables us to realize more fully our relation to God and man. Ask yourself questions like the following:

Have I endeavored to follow Christ this past week?

Do I really love God above all else?

Have I preferred anyone or anything to Him?

Have I been honest and sincere in all my dealings?

Have I offended others in word? in thought? in deed?

Have I neglected my duties?

Have I permitted selfish indulgence?

Have I been indifferent to opportunities of service?

Have I any feelings of resentment towards any one?

Am I willing to forgive every one who has offended me?

Have I been unkind, unjust or unbrotherly?

After courageously facing and answering these and similar questions, call to mind the passion of Christ to do the will of God and the consequent perfect obedience of our Lord, even at the cost of unspeakable suffering. Confess your sins, seek forgiveness, and pledge your fidelity to Christ for the week to come. The following prayer may be suggestive:

Father of all mercies and God of all comfort, I come to Thy throne of grace that I may obtain mercy and find grace to help in time of need. Forgive my sins, and cause me to loathe all in my life that is displeasing to Thee. Strengthen me by Thy power and make my disposition like Thine. Today, if it be Thy will, I shall partake of those emblems which remind me of my Saviour's suffering love. Forbid that

after eating and drinking with Him, I should deny and betray Him by my unprofitable life in the days to come. Give me the grace to love the unlovable, to see the Divine in every person, and to be a brother to all, through Jesus Christ our Lord. Amen.

At Church

As soon as you are seated for worship, lift your heart to God in prayer, asking for the realization of His presence and invoking a blessing on the minister who serves and on all who worship with you. Meditate a few moments on what you are about to do—worship God—the sublimest act of the human soul. Enter heartily into every phase of the worship. Some such prayer as the following would be appropriate to offer:

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my strength and my Redeemer. Draw nigh unto me, dear Lord, for I now draw nigh to Thee. Grant me a vision of Thyself, a deeper knowledge of Thy will, and a greater desire to serve Thee. Lift up the light of Thy countenance upon us all in this hour, and give us peace, through our Lord, Jesus Christ. Amen.

When the observance of the Lord's Supper is at hand and preparation for distributing the emblems are being made, be much in meditation. Call to mind sentences of Scripture, a verse of some great hymn, or try to visualize the crucifixion. Before partaking of the loaf, a prayer like the following would be helpful:

Holy Father, as I join with my brethren in observing this sacred ordinance wherein is revealed the painful experience of the Cross, grant me a sense of my unworthiness, show me the exceeding sinfulness of sin and give me a fuller realization of that mighty love which suffered for me in the long ago and still clings to me, tingling with gold all the clouds that hover over my life. In His blessed name I pray. Amen.

As you eat of that bread think of what it symbolizes—the bruised and broken body of Christ. Continue praying. Such a prayer as this would be appropriate:

I thank Thee, Father, for this high and holy privilege. Thou, O Christ, art all I want; the very thought of Thee fills my soul with hope. Create within me a clean heart and fill my life with Thy love and power. Fashion me into the likeness of Thyself by the experiences of the coming week and by the remembrance of this holy occasion. Enable me to think, not of myself, but of Thee and of those who need me, for Jesus' sake. Amen.

Before drinking of the cup, consider the meaning it portrays—the life of Christ given for the life of men. Here is the symbolic expression of that sacrificial love which streams through the whole of human history and now touches our lives in the most intimate and quickening manner. Ere you drink, pray somewhat after this fashion:

My Lord, and my God! I take my stand among those who looked upon the suffering Saviour as He hung upon the nails. I do not understand the mystery of suffering nor the deep meaning of sacrifice, but I believe this to be the symbol of the divinest and noblest love this world has every seen. All the vain things that charm me most lose their attractiveness in the light that breaks through the darkness of Calvary. I long to be like Him whose I am and whom I delight to serve, for His dear sake. Amen.

After partaking of the cup, lift your heart to God again. A prayer such as this may be offered:

For this high fellowship with my Lord, I thank thee, Father. May His wounds heal my sin-stained soul. I love Thee; Thou knowest that I love Thee. Thou art the only satisfaction of my soul. May the hallowed calm of this hour and the sense of Thy gracious presence follow me in the thick of things in the workaday world. May I walk the common ways of life with Thee to the praise and glory of Thy name, through Jesus Christ our Lord. Amen.

Upon your arrival at home it would be well if you take a few moments to consider the worship in which you have shared. Recall what impressed you in the message of the minister and the thoughts that surged through your mind during the worship, and especially during the Lord's Supper. Seal the impressions with a prayer somewhat like this:

Holy Father, I thank Thee for this day, for the opportunity of worship and for the message which I have heard. Grant me the grace to practice that which I know to be Thy will for me. May I put far from me all worry and all thought of failure and defeat. Help Thou me to live victoriously through all my days. May Thy kingdom come and Thy will be done in every province of human life for the sake of Him who loved us and gave Himself for us. Amen.

To Make Song Slides

Ministers who use song slides in connection with their stereopticon services will be interested to know that they can be made at very slight cost. There is now on the market a gelatine sheet made for the typewriter. By merely inserting it in the usual way and using a carbon sheet song slides may be prepared as one cares to use them.

EYELIDS A LITTLE WEARY

When my eyes have grown weary of the glare
And the glitter of the world that we can see,
I would close the lids and catch the vision rare
Of everything as it is meant to be.

When my ears are all ajangle with the sounds
That mingle with the fret of every day,
I would listen for the music that resounds
Through the kingdom of the spirit when we pray.

When my hands are growing weary of their toil
And my feet are heavy on the winding road,
From the burden of the day I would recoil,
To the Gracious Presence I would yield my load.

When my life, become impatient of its role,
From the striving and the losing seeks release,
Deep within the secret chamber of the soul
I would go and find my harmony and peace.

—Pamela Pearl Jones,
in *The Living Church*.

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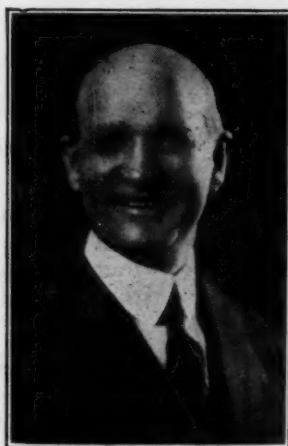
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Men And Missions

By President W. A. Harper

The missionary enterprise is under-
going a transition. This does not mean
that there is any less need for mission-
ary effort now than there has formerly
been. Those who are best acquainted
with the world's situation are convinced
that there is an even greater demand
for missionary effort and for sacrifice
for the support of missions at this time
than at any previous period in the his-
tory of the church of Christ.

The recent quadrennial Convention of
Student Volunteers held in Detroit,
the still more recent Foreign Mission
Conference of North America held in
Atlantic City and the two prior meetings
of the Missionary Education Movement
held in Park Avenue Baptist Church,
New York City, in April 1927, and at
Pocono Manor, Pa., in October 1927,
all agree that the crisis which faces
the missionary effort of the church of
Christ is unparalleled in its significance

for the future of the whole Christian
enterprise. We need a reappraisal of
our motives for engaging in missionary
effort, and we stand particularly in need
of a reconstruction in methods of educa-
tion at home and of procedure on the
foreign field. A rare statesmanship is
demanded both at home and abroad.
It is the unanimous judgment, as far as
the writer has been able to sense it, of
those who have sat in on these various
gatherings that we have a statesmanship
in the general leadership adequate to the
missionary enterprise, and what we par-
ticularly need now is a reconstruction
of methods by these competent leaders.

One of the fundamental needs is cer-
tainly a closer cooperation and federa-
tion of the general agencies of the
church universal that are responsible
for the conduct of the missionary enter-
prise.

Another outstanding requisite for suc-

cess in missionary effort, it is agreed, is the absolute necessity of enlisting the men of the church as ardent supporters of missions both at home and abroad. More money is to be required for the conduct of missions in the future than in the past. A generation ago we were content to accept as the slogan of our missionary undertakings: "The Evangelization of the world in this generation." But now the slogan of the missionary enterprise is a far vaster proposal. Our leaders are not satisfied merely to give every person in the world an opportunity to hear the Gospel message and to leave with them, after they have heard it, the responsibility of accepting or rejecting it. Our slogan today is: "The Christianization of all life and of all the institutions that serve life." Where it took thousands for the work of Evangelization, it will take millions for the work of Christianization.

It is, therefore, wisdom on the part of the leaders in the missionary enterprise to insist that the men of the church must be enlisted in this cause. There is no depreciation in this position of the great and glorious work which has been done for missions in the past toward enlisting the women and children. They must continue their good work, and they must increase it, but the missionary enterprise will lag and will fail unless we are successful in enlisting the men of the churches in its prosecution and in its support. The support of missions is not a matter of sex.

The Pocono Manor Conference, speaking in regard to the Missionary Education of the men of the church, says that it was the general opinion that missionary interest is not wide-spread among men and that mission study is not especially an effective avenue through which to try to reach the great bulk of the men of the church. This Conference also decided that no single method can reach all situations. It recommended missionary sermons, missionary addresses, the reading of missionary books, mission study classes in connection with the church school, Bible study looking towards the development of missionary lessons in the regular Sunday School curriculum, forums, men's luncheon clubs, a series of pamphlets on the present-day situation of the church and an approach to the International Lesson Committee asking for optional courses on missions for adults as electives in connection with the International Sunday School lessons.

It is significant that this Pocono Manor Conference, where eighty of the national leaders in Missionary Education assembled for three days, did not recommend an organization for men comparable to the missionary societies for women which are part and parcel now of our local church machinery. The men of the church will not be reached through a new organization functioning for missions. The men of the church are accustomed to see a proposition and to see it whole. They will not be enlisted in the work of missions, if that alone is

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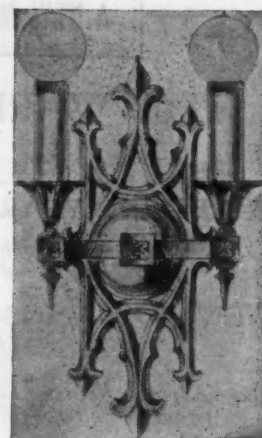
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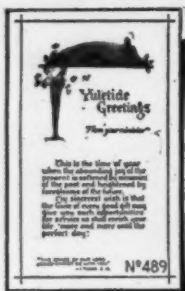
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the objective, but they can be enlisted in the support of all the enterprises of the Kingdom, including missions, if they are approached with a comprehensive appeal for all the causes of the church. What we need in order to enlist our men for the support of missions is not organization but stimulation. It would be next to useless to encumber the machinery of the local church with an organization of men for missions. What will be needed is a local lay leader elected by the men of the church to stimulate them to support the generous Benevolence Program, guaranteeing the success of all the enterprises of the church, with due emphasis on missions, of course, and particularly as the time arrives for special emphasis on missions in the calendar of the denominational Church Year. The various persons charged with the conduct of the different enterprises of the church as their various periods of special emphasis annually recur would deal with this local leader, furnish him information, inspiration and stimulation, and he would pass these items on with the stamp of his own ardent and vibrant enthusiasm to the men of his group. In this way we should look for success for missions and for every other enterprise of the church, and most of all in this way we should look for spiritual growth on the part of the men of the kingdom.

Gen. Fred N. Dow, who has been known for half a century as the "Father of Prohibition," is eighty-seven years of age and is still active in the cause in which he has given so many years of work. It was during his childhood, in

1846, that General Dow began the crusade which put on the statute books of the State of Maine the first law prohibiting the manufacture and sale of intoxicants.

Making the Bulletin Self-Supporting

Any church printing a bulletin can make it self-supporting, or at least provide for part of its cost outside of the regular budget of the church. One of the best ways is to secure sufficient advertising to cover the expense. Many churches do this effectively by asking a different firm or concern to pay for the cost of the Bulletin each week. Then in a box in the center of the back page or across the bottom is run a notice something like this:

*The Bulletin this week
is the compliment of the
First National Bank*

Other churches find it practical to get different organizations or individuals within the church to pay for different issues. For instance the Epworth League, Men's Bible Class, Woman's societies, clubs and other groups very often are willing to pay the expense of a week's issue each, or possibly the issues for a month. A notice similar to the following may be run either in a box or across the bottom:

*The Bulletin this week
is the kindness of the
Epworth League*

In some instances, issues of the Bulletin are taken as a memorial, the expense being paid by loved ones and the item carried in modest type something as follows:

*This issue of the Bulletin
is dedicated to the
memory of Mary Andrews,
for many years a
faithful member of this
Church*

Very often individuals within the Church will gladly pay the cost of an issue each, as part of their contribution to the work of Kingdom expansion.

While these suggestions are made regarding financing the Bulletin locally, the Bulletin should not be looked upon as an expense but as an investment. The most satisfactory way is to include it in the regular church budget, but sometimes circumstances do not permit.

—From Church Bulletin Manual of
Methodist Episcopal Church.

Dickens, Charles: To a friend who, praising his style and asking where he got it, Dickens said: "From the New Testament, of course."

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That out of a series of 56 questions submitted to Chicago ministers by Professor George H. Betts of the Northwestern University, only one was replied to unanimously, namely, "Do you believe that God exists?" All answered in the affirmative.

That the hurricane which devastated Porto Rico and Florida has left many destitute cases worthy of the help of any Christian man. The Deacon, having passed through one of the Florida hurricanes, knows whereof he speaks.

That the Soviet Russian Government proposes to open 125 wheat farms of 100,000 acres each in the next three years, calling for an expenditure of approximately \$500,000,000 for machinery, tractors, peasants' homes, elevators and experimental stations.

That you can now buy a seat on the New York Stock Exchange for the sum of \$410,000.

That the Nationalist Government in China has decreed that \$150 is enough for a man to pay his prospective mother-in-law for the privilege of marrying her daughter. If the girl is a widow the price drops to \$100.

That John D. Rockefeller, Jr., has contributed \$100,000 to the Leonard Wood Memorial for the eradication of leprosy.

That Mayor Mackey of Philadelphia has invited Billy Sunday to hold an Evangelistic Campaign in that city in an effort to assist in the clean-up campaign.

That 23 states in the last three years have increased the speed limits on motor vehicles. This simply means that the country is catching up with the motor age; the slow movement of traffic upon the highway is not only the cause of difficult congestion but an actual menace to public safety on the open road.

That Sir Wilfred Grenfell, the great patron saint of Labrador, has been presented with a 74 foot ship, "The Marvel" and is specially constructed for service in the rough seas around Labrador. This vessel replaces one wrecked last year.

That between five and six thousand young women have entered Methodist Hospital Training Schools during the past four years.

That Lewis K. Liggett, President of the United States Drug Company of Boston, says that the sale of liquor by drug stores will be prohibited if there is

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Originator and Director
CHURCH FINANCIAL CAMPAIGNS
903 East 150th St., Cleveland, O.
18th Year
Now Dating for 1929

ever a real effort made to enforce the 18th Amendment. He declared his belief that not one liquor prescription in 10,000 is legitimate and that the liquor business into which druggists have been legislated is a curse to their trade.

That Bolivia, one of those "backward South American countries," has abolished bull fighting because it is not educational.

That there is less than a year's difference in the ages of Hoover and Smith. Mr. Hoover was fifty-four years of age in August and Mr. Smith is seven months his senior. The oldest president at the time of his inauguration was William H. Harrison, sixty-eight and the youngest was Theodore Roosevelt, 42.

That a party of unemployed British miners left England for farm work in Canada during the harvest season, expecting at the close of the season to settle in Canada. About 10,000 in all may follow this course although each applicant has to pass a strict physical examination to determine if he is fitted to stand the rigors of the climate.

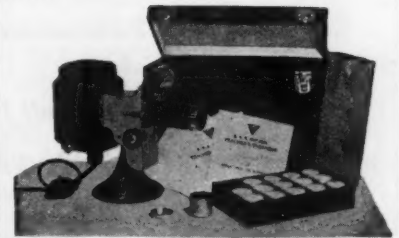
That Professor Walter S. Athearn of Boston University will undertake a world tour to secure data relative to his dream of a world united through education, a common language and common understanding.

That the craving for members and the eagerness with which some pastors pursue the phantom of additions to the Church on a purely numerical basis should listen to the Past Grand Master Eggleston of Virginia Grand Lodge of Masons: "We should make the impression that we confer a favor by accepting any man far more emphatic than we do. No Master or Grand Master should pride himself on the increase in members during his administration or regret that they were no greater. We are more concerned about quality than quantity."

That the Department of Commerce announces in accordance with recent returns that there were 361 Federated Churches in the United States in 1926, with 60,000 members. The Federated Church is made up of two or more denominations or units, each maintaining a separate membership and perhaps other separate activities. The Federated Church acts as one body in the holding of religious services and usually in the maintenance of a Sunday School and social activities.

That we admire William C. Durant, the famous automobile manufacturer, who has offered the substantial prize of \$25,000 for the most practical plan of making the United States bone dry.

Let Picturol Help You Stimulate Biblical Interest!



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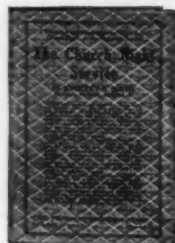
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\$ \$ TIPS \$ \$

One dollar will be paid for each "Tip" used in this department. Send in yours.

Getting Out the Vote

The Protestant Church Members of Fredonia, N. Y., will have to have a mighty good excuse handy if they fail to vote on Election Day this year, in view of the check-up that is going to be kept of their actions by the Christian Youth of the city. The Presbyterian Young People have stirred the town by despatching the following challenge to the other three Protestant Churches in the city (Methodist, Baptist, and Episcopal)—(The challenge has been accepted).

"Whereas the Churches have always stood for patriotism and good citizenship, and whereas in a Republic the one essential patriotic duty of a citizen is to vote:

"Therefore, We, the Young Peoples Society of the Fredonia Presbyterian Church, challenge the other Churches of the city to a "Patriotism Contest," the winner to be the Church which comes the nearest to having 100 per cent of its membership register and vote in the coming election, regardless of how they vote."

It may be that the Young People have hit upon the best scheme yet devised for shaming the "slacker voter" into doing his or her duty on Election Day.

Charles H. Dayton,
Fredonia, N. Y.

Preacher's Filing System

A combination of different systems as outlined by several writers in religious journals, etc., has been put into use in this preacher's study-office, being so simple as to be workable with a minimum of attention and effort, while being ample for all sermon filing needs. A cardboard transfer case, 20 x 12 x 11 inches was obtained from a stationery store, with 50 index tabs and a large supply of folders. The first section is indexed by months of the year. In this section is placed sermon material arranged by seasons, such as Mother's Day in May; Patriotic in July; Thanksgiving Day in November; Christmas in December, etc.

Back of this is a set of index tabs, alphabetically arranged; in this section are placed by subjects, alphabetically, bits of sermon material, references to books, etc., including matter which cannot be indexed as suitable for any particular time of the year. As the preaching plan for the future weeks is developed, material from the alphabetical section is transferred to proper place in the chronological section, in preparation for the particular time when the preacher has decided to use it.

In connection with the above, all sermon manuscripts, outlines, etc., ever

used are filed in envelopes arranged numerically. On each envelope are: Number of sermon; Text; Subject; Date and place used.

Then these sermons are indexed by two sets of 3 x 5 cards, one set arranged alphabetically by subjects, such as: "Love", "Faith", etc., the other set being sub-divided into sections of Old and New Testament books arranged alphabetically. On these cards under books of the Bible, the sermons are listed. In both cases, the key to location of the sermon is the number, which on the card refers to the envelope containing the outline or manuscript.

Eugene S. Bardwell,
Morrisville, N. Y.

A Unique Church Activity

The Union Christian Church of St. Louis, Mo., is offering a most unique service to the deaf and dumb people of the community. Particular attention is being paid them, and an invitation is extended all so afflicted to be present at the regular Sunday evening service. An interpreter is on the platform to "sign" the sermon. That this opportunity to attend a church service is appreciated is evidenced by the fact that there has been an average attendance of more than a hundred of these people since this plan was inaugurated. What a service might be rendered the deaf and dumb of every community could such a plan as this be put into effect in at least one church of every city.

E. W. Sudlow,
Coral Gables, Florida.

Strengthening Carbon Paper

As I have received several helpful suggestions from the "Dollar Tip" column I am sending you an idea.

We use a Financial Record Book with the Quarterly Statements made out in duplicate by using a sheet of carbon. Now carbon always curls more or less. It is more or less smeary.

I cut a piece of carbon paper 4 x 7 inches, bound it with Passe-Parout Picture binding, and lo! the ease with which this could be transferred from page to page. The small bound sheet is easier to handle. The statements not being filled in are kept clean. The one large sheet of carbon lasts longer. Thus time, money and energy are saved. And last but not least a clean clear copy is always assured.

H. L. Olmstead,
Cedar Rapids, Iowa

It all amounts to this—that "the Universe is friendly" to brave men who are willing to endure hardness; it is not friendly to cowards nor to those who merely want to enjoy themselves. We might have preferred another kind of world, some isle of the Lotus-eaters; but our lot has been cast in "a vale of soul-making" in which we must be ready to lose all in order to gain all.

—Dean Inge.

The tale of civilization itself has been told in highways. In the new land two pioneers make their clearings. One goes across the intervening land to the shack of the other. The visit is returned. There are footprints. And after a while the footprints become a trail. The trail becomes a road, and with the increase of population and the development of the forces of settled life the road becomes a highway.—Dr. Lynn Harold Hough.

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For twenty years, experiments have shown Bulletin Advertising to be the most effective advertising the church can employ—to build attendance, increase collections, and stimulate interest in every church activity. Fortunately it is also the least expensive form of advertising, as well.

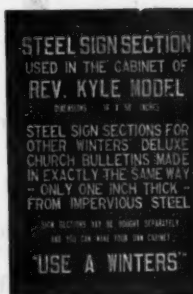
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Davenport, Iowa

Send this coupon for illustrated catalogue

H. E. WINTERS SPECIALTY CO.,
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- ☐ Please send me your free illustrated catalogue and full information about Winters' DeLuxe Church Bulletins.
- ☐ Please send me details about steel sign section and lithographed letters offered separately.

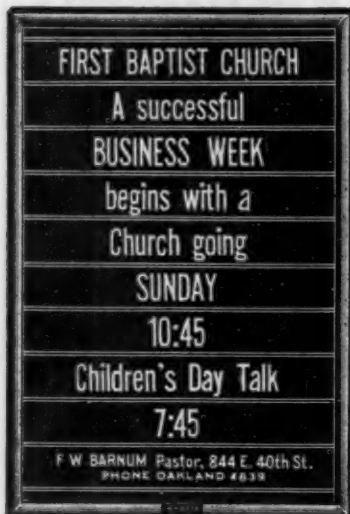
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Dietz Sunday School Board

"The Superintendent's Friend"

Sept. 15									
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres	Off	
1	Mr. Grossman	12	8	10	17	9	6	53	
2	Mrs. E. Collins	10	10	60	14	14	9	14	
3	Miss Dearing	14	11	71	19	10	7	12	
4	Mr. & B. Blotich	10	8	54	Brothers	44		1.28	
5	A. L. Jackson	15	15	93	Primary	86		1.54	
6	H. Martin	9	9	75	Junior	112		3.03	
7	W. S. Day	8	7	10	Visitors	4			
8	E. Gardner	14	13	69					
9	Edna Cornell	8	8	71	Rally Day (Sun. Sep. 16)				
10	W. Adams	116	85	470					
11	Albert Livingston	73	53	338					
12	Miss S. Holmes	26	25	175	Today P.	776		31.18	
13	G. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	237	Bible			4.73	
15	L. Brown	54	27	15	Children			13.33	
16	Louis Carter	75	59	495	Total	269		49.24	
Membership Aug 800				Entertainment on Tue. Eve Oct 4					

Will interest every class to reach the highest standard. Encourages Friendly Rivalry.

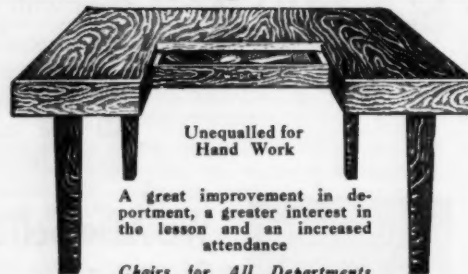
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Beautiful—Dignified—Economical. Now the Standard Reward Emblem of thousands of Sunday Schools throughout the land.



A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

Dietz Folding Class Table



Unequaled for
Hand Work

A great improvement in deportment, a greater interest in the lesson and an increased attendance

Chairs for All Departments

Listening In

The sterilization bill which was passed by the legislature at the last Colorado assembly and vetoed by Governor Adams will in all probability come up for the legislature's consideration again, according to an announcement made last week by a local women's organization, which avowed that it would work in its behalf. With the attempt to pass such bills as this and on birth control and a federal department of education comes the realization, more forcibly, of the necessity of strong Catholic organization to prevent their passage or the passage of any bill which is morally wrong.

—From a Denver Catholic Paper.

Says That General Motors Is Not in Politics

Though two of its officials have asked for leave to become active in the behalf of the democratic candidate for president, Alfred P. Sloan of the General Motors Corporation has issued a statement that his company is not in politics. In part he says:

"The Corporation consists of over 200,000 individuals. They must of necessity represent every shade of opinion on questions of public and personal policy. As a Corporation, although it hardly seems necessary to mention this fact, we recognize the right of each and every member of our organization to think as he likes with reference only to his own conscience on each and every question involving politics, religion, prohibition or the like. Next, the right of each and every member of the organization to express his opinion as an individual on any public question is requested irrespective of what that opinion may be. It is not only a matter of the right of that individual but in a sense it is that individual's duty. If our country is to prosper or even survive, it is most important that there should be a broad public discussion on all questions, economic and social, that may come before us to be determined by vote of our citizens. It is important that all classes of people—business, professional and others—should contribute their viewpoint for the benefit of all. There certainly could be no difference between any of us on that score.

"Let me say to each member of our organization, especially our executives, that none of us are to concern ourselves with the political viewpoint of any member of our organization. Our business is to make and sell motor cars and other products. Under no circumstances is the position of the Corporation to be capitalized or the property of the Corporation to be capitalized or the property of the Corporation to be used for the promotion of any candidate on either side. Under ordinary circumstances no mention of the subject would need have been made because that has always been the position of the General Motors, but under the present circumstances it is particularly necessary to have a clear and definite understanding on that score.

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Bulls-eyes for Bulletin Boards

The Christian refuses to stay down.

The honest physician reveals the truth.

Religion begins at home—but it doesn't stop there.

The man who builds no air castles builds nothing else.

The man who is always worrying about his reputation has very little to part with.

Life's best remedies are not always the easiest to take.

Middling convictions usually lead to middling lives.

Loyalty has transformed a mediocre life to a thing of beauty.

Many sinners will go to heaven with only excuses.

Brilliancy seldom lights the valley of the shadow of death.

Jesus Christ lived, suffered, died and was buried—but he rose again.

You can't hate a man because he is not a Christian and be a Christian yourself.

LAUGH

Laugh a little now and then
It brightens life a lot;
You can see the brighter side
Just as well as not.
Don't go mournfully around,
Gloomy and forlorn;
Try to make your fellowmen,
Glad that you were born.

A Scotland Yard official says that Scotland Yard could clean up Chicago in a week. "Scotland Yard men take a pride in their work," he said, "and do their utmost to track criminals and bring them to the dock, but this principle apparently does not apply in Chicago. Given the same latitude, the same freedom of action and power to adopt the drastic methods of American police, a few of our fellows from the flying squad would clean up Chicago in a week. We had 27 murders last year and tracked all of them without adopting the practices of the American police."

YOU CAN EASILY SOLVE YOUR CHRISTMAS PROGRAM PROBLEM

—by selecting one or all of the following Christmas Books. Here is a wealth of material, including recitations, dialogues, songs and playlets, written and presented in simple style—each containing more than enough for your program. Nine books in all.

- (1) **The Paramount Christmas Book No. 4**
Exercises, Recitations, Playlets, Dialogues, Pantomimes, Pageants and Songs. 64 pages and cover. (1928.)
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Interest in your church may be built up and maintained thru the use of attractive, yet refined Flexlume electric announcements. Let us submit, free of charge, a sketch of a display suited to your church. Address FLEXLUME CORPORATION, 1752 Military Road, Buffalo, N. Y.

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Points Heavenward

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SUGGESTIONS for the lighting or relighting of your church will be gladly furnished without obligation.

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CHICAGO

Ask for Booklet
Art and Utility in Church Lighting



Paying The Preacher

BY the time Churches were established in America the matter of tithing had given place to a system of assessment. The first Churches, those established by the Dutch in New York, levied a tax upon every one in the community. The ministers were imported and promised definite salaries. If they did not receive the amount promised, they had no hesitancy about suing at law to collect the amount due. The State of New York has issued in book form its early ecclesiastical records, and these are full of interesting items regarding the relation of Church and minister and Church and the community. These Dutch preachers knew their rights and maintained them.

It was not without protest, however. Read the following lines from a protest sent to Holland by the magistrates of the village of Breuckelen (Brooklyn):

The burghers and inhabitants of Breuckelen generally and the neighbors say that for such meager and unsatisfactory service as they have had hitherto, even if they could, they would not resolve to contribute anything, for during the two weeks he comes here only for a quarter of an hour on Sunday afternoon, gives us only a prayer instead of a sermon, from which we learn and understand little, and when we think that the prayer or sermon, whatever it may be called, is beginning, it is already over, so that he gives small edification to the congregation. . . . We maintain, therefore, that we shall enjoy the same if not more edification by appointing some one of our midst to read a sermon from a book of homilies every Sunday than we have hitherto received by the sermon or prayer of said Polhemus.

But despite this brave protest the magistrates were advised from the homeland that they must make the assessment and pay the Reverend Mr. Polhemus as had been agreed.

While the Dutch Church was the first one to be established in New York City, the Church of England soon followed, and Trinity Church was organized. Its charter provided for the right to assess every member of the parish to raise the necessary funds. The rector was to have a salary of 100 pounds per year and his assistant thirty pounds. These were fixed in the charter to place the new organization on a parity with established Churches in England.

In the New England States, with the possible exception of Rhode Island, the rule was to assess every citizen for the support of the Church. There was a protest from some who were not in sympathy with the law, and gradually it was changed so that a person by filing a notice that he was not of the same religious persuasion as the local Church could be relieved from this tax. The tax was not always sufficient for the purposes of the Church, and oftentimes it was necessary to resort to other means of financing.

There is a very voluminous history of the town of Newbury, Vt., written by Frederick P. Wells. He describes in detail some of the early Church activi-

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Church Management

October, 1927—September, 1928, Incl.

794 pages of classified and carefully indexed material dealing with every phase of church administration. Finance, leadership, building, business administration, dedications, sermons, tips for busy pastors, sermon illustrations, etc.

Bound in Red Buckram (Postpaid) \$3.00

A few copies of bound volume No. 3 are still available. As long as they last we will sell both volumes 3 and 4 uniformly bound and prepaid for \$5.50.

CHURCH WORLD PRESS, INC.

626 Huron Road

Cleveland, Ohio

ties. The Old Meeting House was paid for by personal pledges. The following article shows how the collection for the purpose was made:

Article 1. That each holder of a pew shall have the liberty of turning in one thousand feet of good merchantable white pine boards to be delivered to the little plain where said house is to be built by the first of April next. Also each pew is to be taxed with four bushels of Indian corn, and as much more as is found convenient for each person to turn in. The wheat for the lower end and back part of the town to be delivered at Col. Robert Johnston's, and the middle and upper districts to deliver their wheat at Col. Thomas Johnson's.

The whole wheat and corn to be delivered by the first of February, and as there will be considerable pork for carrying on the building such persons as choose to pay in pork. Beg that they give timely notice of same, or turn it in at the aforesaid place and time, and the two shilling on the pound that is to be paid in cash are requested to pay it immediately or give information what of each article they will procure.

Good rye will be accepted at four shillings per bushel; wheat at five shillings; corn at three shillings; clear salt pork at eight pence per pound; by the hogg, fresh at five pence per pound; seasoned boards at twenty shillings per thousand; clapboards at 42 shillings per thousand, and short shingles at 9 shillings per 1,000.

The same volume contains the account of the building of the First Congregational Church of Wells River, Vt., in 1840. To pay the expense fifty pews were sold for a total of \$2,701.14. The highest single price paid was \$70. One peculiar regulation provided that each pew owner had the right to name a minister for such part of the year as his share in the house bore to the whole. This arrangement ought to have assured a variety of pastoral service.

If the preacher was well off in any section of the colonies, it was in those, such as Virginia and Maryland, where the English Church was established. The custom of payment is vividly shown in an historical paper by Edward L. Goodwin, entitled "Washington as a Vestryman." Let him tell it:

The duties of the vestry were, first of all, in the fall of the year, to estimate their probable expenses and to lay the parish levy of so many pounds of tobacco upon each tithable of the parish (every male white and every colored person, male and female, above sixteen years of age, with few exceptions being tithable) and to appoint a collector, usually the county sheriff, and to take his bond. The levy was to be collected before the following April, and was usually paid in warehouse notes or receipts for tobacco. From this all parish charges were paid, and first the minister's salary of 1,600 pounds of tobacco, with allowance for cask and shrinkage, which made over 1,000 pounds more.

As compared with our own country preachers today these men were well paid. The word "parish" in the above quotation is used in the sense of geographical territory, and the levy was in reality a civil tax and not limited to adherents to the Protestant Episcopal faith.

From *Church Finance*,
By William H. Leach.

Harrison, Benjamin: "If you blot out of your statute book, your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?"

Jay, John, when asked whether he had any farewell address to leave his children, replied: "They have the Bible."

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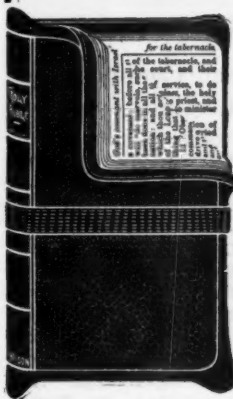
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Interpretative News Notes

When Is a Moral Issue a Religious Issue?

That seems to be a question which is bothering politicians. It has been made acute by the attacks on Governor Smith because of his record on liquor legislation. Mrs. Mabel Walker Willebrandt, assistant United States Attorney General, has been addressing many religious groups urging Governor Smith's defeat because of this record. The political friends of the Governor retort that she is stirring up religious bitterness and that she is bringing religion into a political campaign. In fact, Governor Smith himself, mentioning Mrs. Willebrandt by name, makes the charge.

On the other hand Bishop Theodore Henderson of the Methodist Episcopal Church replies that not a single word or phrase of hers could be interpreted as bringing the religious question into the campaign. He insists that every effort of Mrs. Willebrandt has been to force a moral and not a religious issue.

One of the most honest comments on the situation comes from *The Catholic Citizen* of Milwaukee. The item is reproduced in these columns. It seems to us that the writer in this paper is on the right track. The dry issue is a moral one. Protestant churches have fought for a century for moral progress in this respect. In many instances they have had as their collaborators devout Roman Catholics. Never before this campaign has the wet and dry matter been called sectarian. Isn't Governor Smith raising a smoke screen to hide behind in his public utterances on the subject?

Catholic Paper Commends Protestant Viewpoint

Suppose that a measure such as the Oregon school law were before the people—a law requiring parents under penalty of heavy fines to send their children to the public schools for at least six months every year; and, so drawn, that attendances at private schools would not be recognized as complying with the law; or suppose the proposition were to repeal the exemption of churches from taxation: Would not the Catholic Church vigorously oppose such legislation? And would it not be entitled to discuss such measures publicly and even in its pulpits?

So, as to a measure which proposes to change or repeal a law eradicating the liquor traffic—a prohibitory policy which the churches regard as an important and necessary curb upon a besetting moral evil. The activity of the churches, pro or con, in the saving of their schools or the sparing of their revenues or the upholding of laws passed to promote a moral purpose, might be called "interference" in politics. But what of it? Are not the churches therein acting within their legitimate sphere, performing what they may reasonably regard as their right and duty?

Maybe the churches are wrong in claiming exemption from taxation (though we think not) and maybe the

churches are unwise in holding that prohibition, exactly as it was enacted and without modifications suggested by the lessons of the experiment should be rigidly enforced along the lines of the Volstead act. But whether or not: when these subjects are pending or up for discussion and review, and the people are going to vote on them, the churches may regard them as questions closely related to religion and its interests, to the churches and their moral functioning and therefore legitimately and properly calling the churches into the debate. From *The Catholic Citizen*, Milwaukee.

Billboards for Peace

A new idea is in the air—to educate the public for peace by means of church bulletin boards and community billboards.

The experiment at Flushing, N. Y., has been widely broadcast. Word now comes of a church in New Jersey which has erected a bulletin board to be used exclusively for peace education. A lengthy document just received from a young pastor advocates a comprehensive scheme of billboards over the country of a uniform size, the posters to be prepared by a central committee and supplied to the local communities, each community or church to maintain its own board and provide a small sum for the cost of the posters.

Is this a practicable plan? That will depend entirely on the number of churches or communities that desire to share in such an enterprise.

"The poster-road to peace" has several great advantages. It reaches great numbers because the boards are erected where the masses go to and fro. It utilizes our best educational psychology. It hands out penetrating bits at short intervals. It catches the person's attention repeatedly when he has nothing important on his mind and sinks thus into his subconscious being.

Such a project might be the concrete task which a young people's society, or a woman's club, a church or any group of people might undertake who wish to do something definite for the peace cause.

The Federal Council's Commission on International Justice and Goodwill, 105 East 22nd Street, New York, will gladly give this new idea careful consideration. Should a sufficient number of churches, young people's societies or other groups desire to take up this type of a project, the practical details can no doubt be worked out.

Baptist Seminaries Consolidate

The announcement comes to us that the proposed merger between two Baptist theological seminaries, the Colgate Theological Seminary of Hamilton, New York, and the Rochester Theological Seminary of Rochester, New York, has been now consummated. The title of the new corporation is The Colgate-Rochester Divinity School and it is located at 300 Alexander Street, Rochester, New York.

World Parliament of Religions

A great parliament of religions, to be attended by clergymen and lay workers from all parts of the world, will be the feature of the part that churches will play in the Chicago World's Fair Centennial Celebration in 1933.

This announcement has just been made by George W. Dixon, Chairman of the Board of the Chicago Temple, First Methodist Episcopal Church, who is chairman of a special committee appointed to plan the details of the participation of churches in the coming celebration.

Mr. Dixon's announcement was made following a research survey, conducted in order that his committee might have a record of what other fairs and expositions did to secure the cooperation of churches in their projects.

During the World's Columbian Exposition, held in Chicago in 1893, the late Dr. John Henry Barrows, then of the First Presbyterian Church of Chicago, organized a World's Parliament of Religions, which was attended by clergymen and lay workers from all parts of the world.

There were 236 committees organized for as many denominations, the only two persons who refused to send official delegates being the Archbishop of Canterbury and the Sultan of Turkey. Each, in refusing, said, in effect: "Why should we have a world's parliament of religions when ours is the only true religion?" At the next fair, Mr. Dixon predicts, there will be more denominations represented.

The officials of the San Francisco Exposition, Mr. Dixon's investigations revealed, devoted themselves to getting conventions of various religious bodies; while the St. Louis Fair authorities set up a section of a building for the entertainment of religious bodies, the holding of small conventions, and as a meeting place for visitors of various denominations.

Census of Religious Bodies

The Department of Commerce announces that, according to the returns received, there were in the United States in 1926, 213 Religious Bodies with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1926 and 1916. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1916 included statistics for 200 denominations, 19 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 32 denominations shown at this census not reported in 1916. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1916.

At the census of 1926 the total ex-
(Continued on page 150)

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To Whom Much is Given

This letter received by Dr. M. E. Dodd, First Baptist Church, Shreveport, Louisiana, is a rather extreme instance of what the minister may expect in his mail.

Marthaville, La.,
Sept. 2, 1928.

My dear Dr. Dodd:

Me thought I had you a revival working but you see what I got. I have been back 3 weeks. How is Solomon and the rest of the children. I sure was enjoying the Encampment. I must have the prayers and cooperation of Baptists of Louisiana or I'll go down like a Titanic. I have been in Prohibition over my head and they will sink me if you Baptists don't send me your co-operation.

My wife said something about you aiding us in any way you can. Will you help me with a note I have at Many coming Dec. 1st. It will save our cow, and you can have the same protection as the bank has, and when I can scrap up all of my cotton I'll take it up from you. Let's get better acquainted.

Yours truly,
(Signed)

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A copy of recently published book will be sent to each person sending us information on this questionnaire.

Your Name -----

Address -----

(Continued from page 149)

penditures were \$814,371,529, as compared with \$328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was \$3,842,577,133 as compared with \$1,676,600,582, in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

Mexico Elects a New President

Senor Emilio Portes Gil, is the new provisional president-elect of Mexico. President Calles decision to retire made some time ago is evidently sincere. The assassination of General Obregon who had been elected as the Calles successor was a severe shock to the government and the people. Some even accused president Calles of being implicated in a plot to continue himself in office. But these charges must have been false.

Senor Gil was formerly governor of the state of Tamaulipas. In that position he made a good record but not one which made him stand out as an unusual executive. But he is the choice of President Calles and the Mexican Congress. Two things are looked for: first a continuation of the Calles policies and second a non-militaristic regime. He takes office December 1st.

Dr. Frank Mason North Resigns

Dr. Frank Mason North, one of the secretaries of the foreign mission board of the Methodist Episcopal Church for many years and one of the best known leaders in the missionary movement, has recently resigned. He is not however withdrawing his interest, and at his home at Madison, New Jersey, will begin the preparation of a history of the missionary movement in the Methodist Church.

Sister Lavender Dies

Known throughout central New York as Sister Lavender, an aged negress, formerly a slave, recently died in Utica, New York, while the whole city mourned. The local newspapers gave the space they would have given a prominent official. Sister Lavender as a slave was twice auctioned off on the block. She never succeeded in learning to read. But after she became converted she began to preach. Not alone was she a preacher winning many of her race, but she established her own social relief system. She distributed bread to the hungry and for thirty years gave an annual New Year's dinner to the poor of her city. "If you see anybody with no place to go or to stay, send them to me," was a statement she made time and time again. And many came to her house and stayed, some over night, some for months. Her great-grandchildren gathered among those who mourned at the funeral. The minister of her church spoke from the text, "She hath done what she could." Her life was a splendid illustration of how God can use the most humble in his work.

Making The Bulletin A Church Paper

THE number of churches with regular weekly publications of their own is rapidly increasing. They find that a local church paper going regularly into the homes of members and friends is a valuable asset.

It is possible with comparatively small effort for every church printing a bulletin to have its regular weekly paper. To make such a publication effective, where the four-page bulletin is used, the first page should carry as much of the church directory as is necessary to print, the order of service for morning and evening, while the last page should be reserved for announcements for the week and for miscellaneous news items and appeals. In most churches the weekly printing of a full page church directory is not necessary and the space may be used to much greater advantage. The suggestion is that the Bulletin editor confer with the printer in making the most efficient use of the space available.

Many churches instead of distributing their bulletins at the church service, mail them out on Thursday or Friday preceding, so that the announcements will be in the hands of members and friends.

Every church printing a Bulletin should have a second-class mailing permit, whereby 500 to 1,000 copies can be mailed out at a total cost of ten cents to twenty-five cents per week.

To have a second-class mailing permit, at least half of the Bulletin must be of a general nature. This is a requirement of the Post Office Department. The co-operative Bulletin provides such material in an ideal way.

A subscription list is required, although 10% of the total may go as free matter. One of the best methods to secure a Bulletin subscription list is to announce on a given Sunday that on the Sunday following, envelopes will be distributed taking subscriptions for the Church Bulletin for a year. The reason then is explained. The subscription price may be set at 10c, 25c or 50c a year, or at any amount desired, the name and address written on the back of the envelope and the coin inserted. Five to ten minutes of a church service will secure a list for a year. It will also provide in part for the expense of the Bulletin.

Printed copies of at least two issues must be filed with the local Post Office, together with a deposit to cover mailing charge in case the permit is refused. A temporary permit is then granted, and in two or three weeks, the second-class mailing permit generally comes through. Details of the transaction must be handled through the local Post Master. The procedure is quite simple. Reference

should be made to Section 412, Paragraph 4 of the Postal Laws and Regulations amended to be effective April 15, 1925; and to Circular No. 39-A. with reference to "Object of Publication—Church and Settlement Organizations."

Attractive Mimeograph Bulletins

A mimeograph bulletin is the best for the smaller churches, as the expense is comparatively little. The cost need not be more than 25c or 50c per week in addition to the Bulletins themselves. If dry stencils are used, all sorts of appropriate designs and illustrations can be worked into the mimeograph Bulletin. Many churches make their mimeograph bulletins a work of art.

Pastors take different methods of mimeographing their Bulletins. Many churches have mimeographs of their own, and the stencil-cutting and mimeograph-running are done by the young people of the congregation. Other pastors get their mimeograph bulletins done free of charge by commercial course students at high schools or business colleges. Quite often some member of a congregation is employed by a firm having an up-to-date mimeograph on which it is glad to allow the Church Bulletin to be printed.

If no mimeograph is available in the congregation, very often a neighboring church has one. In cities there are firms that do mimeographing at modest prices. For churches not using more than 25 or 50 Bulletins, an attractive Bulletin can be issued on a duplicator, which is an ink pad affair and sells for a few dollars. Information on request.

Note:

Mimeograph Bulletins are not admitted to second-class mailing.

Circulating the Bulletin

The Church Bulletin can be made a very effective assistant pastor. Its use is not limited to the Sunday service and worship. Different pastors report finding the following effective:

1. Enclosing the Bulletin in all church correspondence.
2. Leaving it with the sick or the aged when calling.
3. Giving it to new families within the parish either by letter or by personal call, with an invitation to make the church their home.
4. Mailing occasional copies, specially marked, to a mailing list of "prospects." Every parish contains un-churched people, who may be reached by cultivation. Churches find lists of "prospects" just as valuable as business concerns, and a well-handled list often is fruitful in obtaining new members and church workers.

(Continued on page 153)

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At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of Dr. Daniel A. Poling's (Minister) sermons are gratuitously distributed at the Sunday evening service from October to June. (About 35 issues.) A mailing list has been established to which names may be added at any time by the payment of One Dollar per annum to partially defray mailing expenses. Send to

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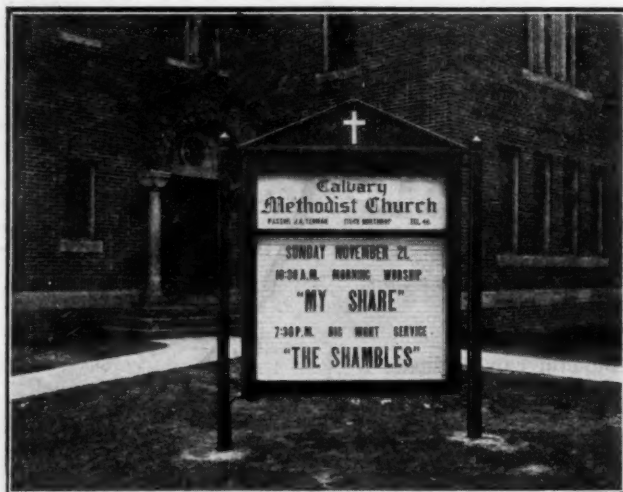
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There is a bulletin of size and price to fit the needs of any church included in the complete line of this company. May we ask as a favor that when you send for the Ashtabula Catalog that you mention the name of your church?

THE ASHTABULA SIGN COMPANY

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The Saturday Sermonette

BY WILLIAM J. HART

NOT only do the evening papers of Watertown, New York, give a full page or more to carrying full announcements of the Sunday services of the churches and vicinity, together with their programs for the coming week, but another page of advertising is also furnished each week by the courtesy of various manufacturers, merchants and others, who bear the cost of this advertising, and have their names mentioned in connection therewith. Churches of all denominations are mentioned, Catholic and Protestant, their location given, name of pastor stated, and cuts of the churches form the border of the page.

Ministers, in turn, contribute "The Saturday Sermonette." This is placed in the center of the page, together with a picture of the contributing pastor. One of the most arresting of these appeared on a June date, and was contributed by the Rev. F. T. Thayer, pastor of the Middle Road Church. Its subject was "The Game of Life," and its text, Matt. 16: 26. Said the preacher:

"The game of life in many ways resembles a game of baseball. If you are going to succeed, you must train, exercise, and go out with a determination to win. There are three bases to make.

"1st BASE, Matt. 6: 33. 'Seek first the Kingdom of God and His righteousness.' We are living in a time of strenuous activities, when a man must make a thorough preparation, and he must dedicate to his work every atom of his being, every moment of his time, body, soul and spirit, if he is going to succeed.

"2nd BASE, I Tim. 4: 14. 'Neglect not the gift that is in thee.' God believes in individualism. He has made no two men alike. No two have the same talents. The reason for this is that God has a special place for every man. He has given you a peculiar talent, disposition and gift, which, if properly developed, will prepare you for that work in life.

"3rd BASE, II Peter 1: 10. 'Make your calling and election sure.' To every man his work. And you will never be happy nor successful, until you are actively engaged in that work, and filling that place, which God intended for you to fill. What shall it profit a man if his name will go down in history as the greatest financier, or as the greatest artist, or the most eloquent orator, or as the greatest statesman, if he shall gain all of this, and then lose his own soul? Make your calling and election sure. Learn for a certainty what God wants you to do, and then do it." That's quite appealing preaching by a young man.

Underneath the sermonette each Saturday there are placed the words:

**SELECT A CHURCH AND THEN
SUPPORT IT BY YOUR ATTENDANCE.**

And Watertown is a city in which the average of church attendance runs fairly high.

Recommended Movies

(These recommendations are made by the Church and Drama League, 105 E. 22nd St., New York City.)

"White Shadows in the South Seas"

Playing at the Astor Theatre, Broadway and 45th Street, 2:30 and 8:30 P. M. Rarely have we seen a more unusual picture than "White Shadows in the South Seas." The scenes were taken in the islands of the South Pacific and the camera has brought much of their beauty to this picture. Monte Blue, as the hero of this unusual drama, gives a splendid performance. The story deals with the activities of the English and American pearl traders and the pathway of misery which they leave among the islanders because of their greed. Civilization comes to make miserable the lives of the natives who are "satisfied with their Gods of Wind and Wave." The story is beautifully told and beautifully executed. It is interesting, dramatic, and worth while and we heartily recommend it for the entire family.

Pictures Previously Recommended:

"The Patriot"

"Two Lovers"

"Wings".

Making the Bulletin a Church Paper

(Continued from page 151)

5. Mailing to church members away on vacation or on business. Nothing pleases a faithful church worker more than to be followed on pleasure or business trips with the news of the local church.

6. Mailing to old members who may have moved away. Very often this maintains their interest and not only helps them spiritually, but occasionally results in support of the church.

The Bulletin, if attractively printed and its use rightly promoted, eliminates that bane of church services, endless announcements. Not only does it make possible the elimination of what is often a discordant note in an impressive service, but it also has the announcements down on paper where people will not forget or confuse them. The effectiveness for announcements is at least doubled.

MILESTONES

We say each year is but a stone;
—Milestones we often call them—
To toll off time; and we bemoan,
But never can recall them.

Then Time and Life in dizzy reel,
With sure and endless friction,
Transform, as does the potter's wheel,
Those stones. No more are years
affliction.

Instead, with Life's joys flit'ring through,
We own a priceless cluster
Of rarest gems in every hue,
Ablaze with memory's lustre.

Mary P. Richter.



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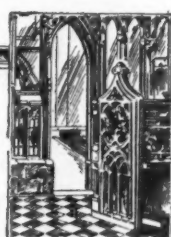
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Envelopes to match.....	1.25	2.00	3.00	5.00
Letterheads and Envelopes.....	2.00	3.00	5.00	8.50

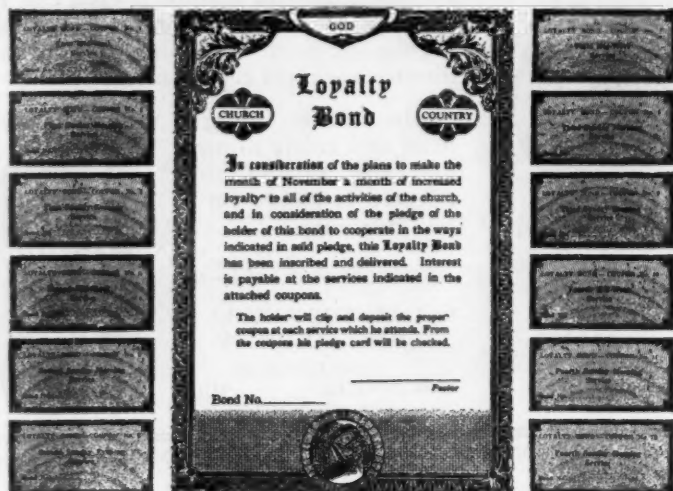
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(FACSIMILE OF BOND MUCH REDUCED)

This is a tried and proven plan which for two seasons has been helping churches. It requires no organized canvass, no personal solicitations. The whole program is conducted from the church office with the help of the United States mail.

Order your supplies now and get an early start

(Complete sample set of material on request)

CHURCH WORLD PRESS, Inc.

626 Huron Road

Cleveland, Ohio

Candle Light Communion Service

THE article by C. E. Showalter in the April *Church Management* on *Candle Light Communion Service*, was very suggestive and I worked one out as follows:

The church auditorium was lit by candles except for a light at the piano. A picture of *The Last Supper* was thrown on the screen, and left there. The lighted candles and the picture made an impressive atmosphere and as the folks entered there was no talking or disturbances. When the time for beginning the services came, the story of the last supper was read. This story was a compilation of the story as told in the four gospels. The pulpit had been placed to one side of the platform and the pastor stood there for his part of the service.

After the reading of the scripture, we sang, *The Wondrous Cross*. Then followed the prayer. A duet, *Ivory Palaces* was sung after the prayer. This song is particularly appropriate at Easter time. We used it last year on Good Friday night also. While this song was being sung, a picture of Jesus was shown. Then followed a short sermon touching on the meaning of the communion.

At the close of the sermon a soprano solo, *There Is a Green Hill Far Away*, was sung. While we did not use any slides with this picture, it would be possible to get slides very appropriate for the song. Then we had the communion service following our regular Methodist ritual, except that the people could not see to read their responses so the other pastor and myself alternated on the parts. Our altar is so arranged that kneeling is not possible, so the folks came and stood around the altar to receive communion.

When all had returned to their seats, they were requested to bow in prayer while *Saviour, Thy Dying Love*, was sung as a soprano solo. At the end of the song, they got up and left the church quietly without any further benediction.

During the communion service and the last hymn, a picture of *The Last Supper* was shown on the screen.

It seemed to me that it was one of the most impressive services we have had.

Port Byron, Ill.

STAMPS

The mail cancellation stamp is being used to fight alcoholism.

Even in Italy, a great wine growing country, the fight against liquor is being carried on through this medium.

A letter from Italy to the World League Against Alcoholism bears a 1.25 lire postage stamp, which has been cancelled at the postoffice of origin, with a square cancellation stamp, on which are Italian words which, translated into English, tell this message:

"Alcoholism Leads to Tuberculosis and is Opposed to the Good of the Individual, the Family and the Race."

It seems evident that the Italian government thus officially puts its approval on the warfare against intemperance.

THE WORLD NEEDS MEN

The need of the world is for men who
are strong,
For men who can breast all the ramparts
of wrong,
For men who can laugh at the sneers of
the throng,
And go to their work with the lilt of a
song.

The world looks for men with their face
to the foe,
For men without fear of the hosts of
below,
Whose love for their fellows forever will
grow,
Since faith is undimmed in the Lord
whom they know.

Too long have the men, so secure in their
might,
Shut ears to the call to enlist for the
fight;
Left women to fight for the truth and the
right,
And stand on the field for the blue and
the white.

O men of the land, with your might and
your main,
Stand forth and do battle, no longer re-
main
In cowardly ease at the rear of the train;
Leap forth to the front and do battle
again.

The fields with the enemy's troops are
bestrown;
The van of their forces is beaten and
thrown;
Stand steady and true for the cause you
have known,
And leap at the call when the trumpet
has blown.

By Walter Rice Davenport, D. D.

PORTO RICO CHURCHES SUFFER

The damage done to churches in Porto Rico as a result of the recent hurricane is even greater than was originally estimated, according to a statement from Rev. Philo W. Drury, Executive Secretary of the Evangelical Union of Porto Rico. In a summary of the situation presented to the Administrative Committee of the Federal Council of Churches, the definite statement is made that 68 churches and 19 parsonages or other buildings have been entirely destroyed, and that 65 additional churches and 14 parsonages or other buildings have been damaged. The total loss of church property is estimated at a minimum of \$160,000. The Churches included in the Evangelical Union of Porto Rico are: Baptist, Christian, Congregational, Disciples, Methodist, Presbyterian and United Brethren.

DR. CADMAN'S RADIO SERVICE

The newspaper report that Dr. S. Parkes Cadman was to have a salary of \$25,000 as radio preacher when he begins his new program on October 14th over the network of the National Broadcasting Company, has been subject to vigorous correction at the hands of Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland said: "Dr. Cadman has not been offered any salary and has never had any salary as President of the Federal Council. It is entirely contrary to the policy of the Council to pay any

salary at all to any of its voluntary officers. The sum of \$25,000 mentioned in some of the newspaper statements about Dr. Cadman's new arrangement for broadcasting, refers to the amount of the entire radio budget for this service including musical talent, program and administrative expense."

EVER HEAR IT?

The stewards were in a great stew.
The bills of the Church were all due;
They could no longer delay 'em,
Nor had the money to pay 'em,
Till the stewardship plan was put
through. *Anonymous.*

Kant, Immanuel: "The Bible is the greatest benefit which the human race has ever experienced."

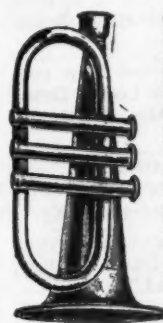
Seward, William H.: "The whole hope of human progress is suspended on the ever-growing influence of the Bible."

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Tray and 36 Cups, \$6.50 up.

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SONG-O-PHONE church bands are a novel and money making feature. By simply humming into a SONG-O-PHONE cornet, trombone or saxophone, the voice is converted into the full ringing tones of a real band instrument. Any one young or old can play. Cornet pictured is 9 1/2" long, 4 1/2" bell, solid, brass finish metal. Only \$2.00 postpaid in U. S. A. Order one today; get the list of the 20 different, inexpensive, popular band instruments.

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NEEDS OF THE CHURCH

The First Baptist Church of Shreveport, Louisiana, recently asked its members to list its most vital needs.

The following suggestions were received.

1. Room and equipment for Sunday School.
2. More spiritual power.
3. Attendance at Sunday School and Prayer Meetings.
4. More tithers, with an ideal of 100 per cent.
5. Daily Bible reading, and prayer—family altars.
6. Individual spirituality and consecration.
7. Cordiality to strangers.
8. Christianity in our business life.
9. Faith in God.
10. Loyalty.
11. Sense of personal responsibility among members.
12. Willing workers.
13. Reverence.
14. Love for the lost and effort to win them.

PLANNING FOR A YEAR AHEAD

A twenty-page booklet just received from Halladay Woods, pastor of the North Presbyterian Church, North Tona-wanda, New York, gives a schedule of church activities for a year, beginning with September, 1928, and continuing through the summer of 1929. The program is quite complete including the sermon topic and scripture readings for each of the Sundays during the year. It also gives the projected schedules of the various societies of the church. This is a mighty beneficial thing for any church. And it is an intellectual stimulus for a minister to work out a plan of preaching for twelve months in advance.

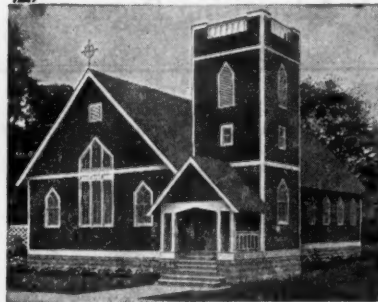
The ex-German kaiser is setting a good example and making himself popular by purchasing all of his food and clothing supplies from the merchants in the town of Doorn, near his estate in Holland. He has requested that fire alarms turned into the village brigade be made also to register in the little fire department on the "imperial estate." His employees have been ordered to rush to the village and help the local fire fighters.

Americans who manufacture goods for Chinese consumption have been warned against the indiscriminate use of trademarks. The picture of a dog spells "30" for the goods it marks, as the Chinese have no use for the canine; the "lucky rabbit" ranks lower in the scale, and the turtle spells boycott. An American canned milk concern leads all of its rivals by having an infant labeled as "a boy" on its cans. The Chinese have great pride in their sons, and a boy baby picture is as lucky to them as a rabbit foot is to a Georgia negro.

The First "automobile shrine" or blessing station in the United States is planned at Cincinnati, Ohio. Rev. William P. O'Conner has been granted permission to establish the shrine at his church, St. Vincent de Paul's, on the Atlantic-Pacific highway, where hundreds of tourists pass daily, by the Archbishop of Cincinnati, John T. McNicholas. If the tourists wish, a St. Christopher medalion will be attached to the car. St. Christopher is the patron and protecting saints of travelers.

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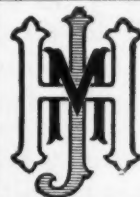
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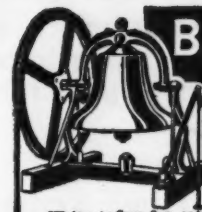
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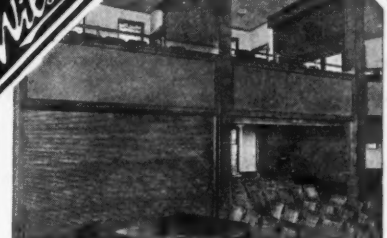
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I don't think he had a regular home.
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"Bottles and rags! Bottles and rags!"
called the ragman, as he passed along
the street.

"Why do you always put those words
together?" asked a passerby.

"Because, madam," said the man,
courteously touching his hat, "wherever
you find bottles you find rags."

Try a Drug Store

Young Lady Motorist: "It's snowing
and sleeting and I'd like to buy some
chains for my tires."

"I'm sorry—we keep only groceries."

"How annoying! I understood this
was a chain store."—*The Methodist Ad-
vocate.*

A Question of "Mite"

Little Milton came home from Sunday
school with a mite box.

"Why do they call it a mite box,
Mother?" asked Milton.

"Because," chirped in his brother, "you
might put something in it and you might
not."—*Selected.*

A Different Department

North: "Who writes the advertise-
ments for the bank?"

West: "I don't know, but I'm sure it
isn't the same man who makes the
loans."—*Life.*

Outclassed

Preacher: "You must conquer your-
self. I conquered myself when I was
about your age."

Jones: "Well, you see, parson, I'm a
harder man to lick than you are."—*Life.*

Alex-and-Her

There was a youth who loved a maid,
His name was Alexander.

He wanted her to marry him—

A ring did Alex-hand-her.

And later they were truly wed,

And when the folks the paper read,

Referring to the twain, he said:

"Why, there goes Alex-and-her."

A GOOD SERMON OUTLINE

The text for the following Scriptural
sum may be found in II Peter 1:5-7. It
is as follows:—

Add to your faith, virtue.

Add to your virtue, knowledge.

Add to your knowledge, temperance.

Add to your temperance, patience.

Add to patience, godliness.

Add to godliness, brotherly kindness.

Add to brotherly kindness, charity.

Answer—For if these things be in you,
and abound, they make you that ye shall
be neither barren nor unfruitful in the
knowledge of the Lord Jesus Christ.

—"Notes From My Bible," D. L. Moody.

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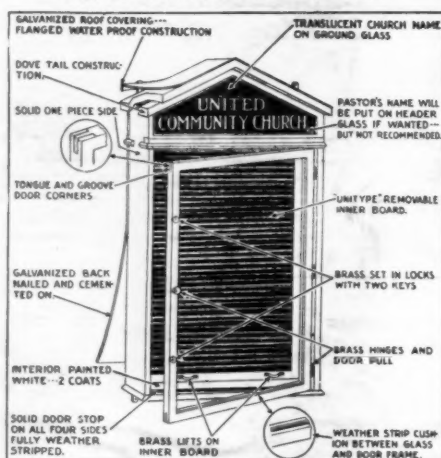
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